THE PRACTICAL DHARMA

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BY

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विघन हरण मंगल करण अजितवीर्य भगवान।
वंदूँ जिनवर चरण को गुण नहीं होए बखान॥
दिगम्बर मूर्ती अर्हंत मुद्रा त्याग बाना है।
तुम्हारे चरण कमलों को जगत ने पूज्य माना है॥

OBEISANCE

TO

THE LIVING MASTER (TIRTHAMKARA) PARAMATMAN
AJIT VEERYA

IN THE VIDEHA *KSHETRA*

AND

THE *ACHARYA* PROPOUNDERS OF THE JAINA *SIDDHANTA*.

PREFACE

'The Practical Dharma' is a companion volume to my earlier work, 'The Key of Knowledge,' to which the reader is referred for fuller information on the subject of comparative theology, and for a general survey of the basic principles of religion. The object of the present volume is to point out the practical, scientific method of self-realisation, as laid down by the Jaina *Tirthaṁkaras* who rose to the highest height of perfection with its aid. I have, therefore, refrained from repeating what I have already said in 'The Key of Knowledge,' though no effort has been spared to make the present volume as self-contained and complete in its own department as possible.

It is conceivable that the detailed information on the subject of *Karma* and other matters contained in the following pages might prove a little too tiresome for a certain class of critics; but obviously no details are too many for a proper study of a subject, and the mind which feels confounded with fulness of detail is never of the scientific sort, but only a frivolous one. There is no department of science which can afford to dispense with detailed knowledge; nor can aught but palsy of intellect result from unscientific thought. For this very reason, it has not been found necessary to refer to the non-Jaina systems of *Yoga*, as they mainly content themselves with general discourses on abstract propositions about the method of self-realisation. Mystic in thought and tendency, they are seldom, if ever, clear or exact enough to enable one to know precisely what to do in a given situation, and are not only useless and dangerous to experiment with, but also foster much unholy superstition and spirit of mystification in the minds of men by their veiled and obscure hints and innuendoes.

C. R. JAIN.

HARDOI:
1st October, 1916.

NOTE TO THE SECOND EDITION

Some slight changes have been effected in regard to the subject-matter for the new edition of the book. In the title 'Dharma' has been substituted for 'Path.' The Appendix has been transferred to 'The Key of Knowledge' to which it rightfully belonged, and the mythological correspondences have also been removed and mostly incorporated in other works, in appropriate places.

C. R. JAIN.

SIMLA:
29th June, 1929.

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CHAPTER I

THE TATTVAS

The very first thing the follower of Jainism is required to impress upon his mind is the fact that the path of salvation consists in Right Belief, Right Knowledge and Right Conduct, called the Triple Jewel by the Jaina philosophers.

It is a self-evident truth that the successful achievement of an object of desire depends on the scientific validity of the means employed for the purpose; and equally evident is the fact that in all our pursuits and occupations we only resort to those methods of securing the end in view which have a causal connection with its accomplishment. The universal law of Cause and Effect, thus, is the determining factor of all human, that is to say, rational, activity, and it is obvious that nothing but confusion, disappointment and discomfiture, to say nothing of the pain and suffering which inevitably follow the baffled endeavours of mankind to secure some object of desire, can result from a disregard of this self-evident truth. The truth is that chance has no voice in the order of nature, and cannot be relied upon as a rational method of securing any desired end.

The law of cause and effect also holds good in the region of spiritual science, notwithstanding its emphatic denial by semi-trained theologians at times. For, were it otherwise, spiritual emancipation would have to fall within the uncertain domain of chance, and the method of the attainment of the ideal of the soul would be deprived of its rational basis of efficacy, leaving mankind to grope in the darkness of uncertainty and doubt—by no means a happy predicament.

The necessity for right knowledge cannot, therefore, be overrated. In respect of right belief also it is evident that it is essential to the utility of knowledge, since belief signifies a cessation of doubt, and also since people only live up to their beliefs. Right conduct also is a neces-

sary condition to the attainment of final emancipation, for no desired results are possible without the doing of the right thing at the right moment.

The subject of enquiry, or knowledge, in so far as spiritual emancipation is concerned, resolves itself into the nature of that beatific condition and of the causes which stand in the way of its attainment. These in their turn involve the nature of existing realities, or substances, and their interaction. We thus get the following seven *tattvas* (essentials or objects of knowledge):—

(1) *Jīva* (intelligent or living substance),
(2) *Ajīva* (matter and other non-intelligent substances),
(3) *Āsrava* (the influx of *karmic* matter),
(4) *Bandha* (bondage),
(5) *Saṁvara* (the stopping of *āsrava*),
(6) *Nirjarā* (the gradual removal of *karmic* matter), and
(7) *Moksha* (the attainment of perfect freedom).

The would-be aspirant for *moksha* has to understand the nature of these *tattvas*, the knowledge of which is a condition precedent to the acquisition of that well-balanced state of mind which is designated by the word belief or faith.

In this connection it is necessary to point out that philosophy is concerned with the determination of the nature of things, and that the starting point of all rational speculation is the world of concrete reality which is presented to the individual consciousness through the *media* of the senses. A philosopher takes, in the first instance, the world as he finds it, and, aided by the methods of analysis and research, reduces the perceptible phenomena to their simpler components, so that when he arrives at simple elements he knows them to be the eternal causes of the ceaselessly shifting panorama of form and shape which constitutes our universe. Beyond these eternal causes or realities, it is impossible to proceed, because being simple in their nature they cannot depend, for their existence, on anything else; in other words, their own individual natures alone are the causes of their existence individually. It follows from this that however far back we may go in time, no beginning of simple elements can be discovered or conceived, so that we never arrive

at a point in the life-story of nature when they were not. This is a deathblow to the idea of a beginning, and its force will be felt by any one who seriously puts himself the question: how can a simple (non-compound) substance be brought into existence? It should be remembered that a simple substance, or reality, differs from a compounded effect of simple elements in so far as it is not the product of two or more substances, but is an unanalysable, unbreakable, indestructible thing in itself. Creation of these simple realities from pure nothing is out of the question, because nothing is devoid of all qualities, including existence and substantiality. If any one still wishes to adhere to the notion of a creation of all things from naught, let him put to himself the question, how can the different elements possibly owe their existence to one source? This would convince him that 'nothing' can never be turned into a concrete, substantial 'something' by means of any process whatsoever.

The conclusion we arrive at, then, is that the idea of a beginning of the elements is not entertainable in philosophy. Now, since there are no air-tight compartments to keep these elements separate from each other, and since the world-process* is the result of the interaction and

* Theology, no doubt, holds that the world process is maintained by the word of its God without whose command nothing whatsoever can ever take place in the universe, but then theology has no reply to give to the question: why should things be endowed with different attributes if they can function only in obedience to the word of a god? If we do not deceive ourselves with false conclusions, we shall observe that different substances exercise different functions, so that none of them can perform the function of another. If it were otherwise, water might be imagined to perform the function of fire, fire of air, air of consciousness, and so forth. But the supposition is so highly absurd that no sane mind has ever considered it possible. We must, then, assume that each substance has its own special function which cannot be performed by anything else. But what is function, if not the *particular mode of existence* of a substance? This amounts to saying that no substance can exist if its function be annihilated even for a moment, *e g*, fire will cease to be fire the moment it ceases to perform its specific function of burning and production of heat. Now, the supposition that the substances of nature stand in need of the command of a god to perform their functions is possible only on the assumption that they do not function except when ordered to do so by him. But this is a clear case of impossibility, for a substance cannot both exist and not exist at the same time, its function being only the particular mode or manner of its existence. It follows, therefore, that no one can possibly interfere with the function of existing substances

functioning of the different substances and elements, it follows that no starting point can be discovered for a general commencement of the universe. This amounts to saying that the idea of a creation is altogether untenable in philosophy.

The first two of the *tattvas* deal with the nature and enumeration of the eternal realities, elements or substances of nature, and the remaining five with the interaction between two of these substances, namely, spirit and matter.

As explained in 'The Key of Knowledge,' every spirit is a god in potency and may become one in actuality if it exert itself in the right direction. This right direction constitutes the path of religion, which prescribes a scientifically exact method of destroying the causes which stand in the way of the realisation, hence the manifestation of the natural Divinity of the soul.



CHAPTER II

THE NATURE OF KARMA

When the proposition—" Ye shall know the truth, and the truth shall make you free " (John viii. 32) was propounded in the Bible, people failed to understand the nature of freedom which the knowledge of truth was to carry to their hearts. It was their ignorance of the nature of spiritual bondage which prevented them from grasping the true sense of the messianic observation. They looked upon freedom from only the political point of view, and had never thought of the true or spiritual freedom with which religion mainly concerns itself. They had then to be told that freedom signified emancipation from the bondage of sin, but it is not clear whether they fully comprehended the messianic speech even then; for even today it is difficult to believe that the full significance of the terms freedom and bondage has been adequately grasped by the humanity at large.

It is obvious that there is no concrete substance or thing to correspond to the word sin when used as a noun; the word expresses a pure mental abstraction, and conveys the idea of wrong-doing. The bondage of sin, thus, is clearly the thraldom of actions, *i.e.*, *karmas* (actions or deeds), which is to be shaken off in order to bring the state of natural freedom of the soul into manifestation.

It must be borne in mind that there can be no bondage to pure mental abstractions, or purely wordy concepts; the word signifies some kind of real fetters, not, indeed, consisting of chains of iron, but of a very subtle and invisible material. It is well to know that nothing but force, in some form or other, is capable of holding things in the condition of slavery, and that no kind of force can be conceived apart from a substance or material of some sort. The bondage of sin must, then, be a bondage of matter, and the obtainment of freedom must consequently imply the destruction of bonds and the removal of the particles of foreign matter from the constitution of the soul.

This is precisely what is implied in the theory of transmigration, which, undoubtedly, was well known to and accepted by every rational religion in the past. It is, however, in Jainism alone that we find it placed on a scientific foundation, and though the scriptures of other creeds contain allusions to it, these allusions are nearly always couched in mystic or unintelligible language and are never explained on lines of rational or scientific thought. This is one of the facts which explain the reason why the followers of certain religions, including Christianity, do not now accept the doctrine of re-birth, and range themselves against the creeds which preach it.

That the theory of transmigration is a truth of philosophy will be readily acknowledged by any one who will study the nature of the soul and of the causes upon which depends its ensoulment in a body of matter. As regards the former, that is, the nature of the soul, it is sufficient to state that the qualities of feeling, willing and knowing, which are the special attributes of consciousness, are not to be found in matter, and must, for that reason, be the property of a substance which differs *in toto* from it. The simplicity of the soul is proved by the fact that no one ever feels himself as many, which shows that the subject of knowledge, feeling, perception and memory is not a reality composed of many atoms or parts, but a simple individuality. Soul, then, is a reality which is not indebted to any other substance for its existence, and as such must be deemed to be eternal and uncreate. This amounts to saying that the line of existence of every soul merges in infinity both in the past and the future, so that each and every living being has a history of his own, however much he might be ignorant of the events of his earlier lives in his present incarnation.

In respect of the causes of the ensoulment of a *jīva* in the body of matter, it is to be observed that in its natural purity the soul is the enjoyer of perfect wisdom, unlimited perception, infinite power and unbounded happiness, which, in the absence of a restraining force or body of some kind, must be deemed to be manifested in the fullest degree in its nature. The idea of such a perfect being descending to inhabit a body of flesh and thereby crippling its natural unlimited perfection, in a number of ways, is too absurd to be entertained for a moment. It

follows from this that the soul did not exist in a condition of perfection prior to its present incarnation, and that the existence of some force capable of dragging *jīvas* into different wombs is a condition precedent to their birth in the different grades of life. But how shall we conceive force operating on soul and dragging it into an organism, if not as the action of some kind of matter? It is, therefore, clear that the soul must have been in union with some kind of matter prior to its birth in any given incarnation.

So far as the nature of matter which is found in union with the soul in its pre-natal state is concerned, it most obviously must be of a very *sukṣma* (fine) quality, since the fertilized ovum, which, roughly speaking, is the starting point of the life of an organism is itself a very minute, microscopical structure. The body of this fine material, called *kārmāṇa śarīra* (the body of karmic matter) in the technical language of the Jaina *Siddhānta*, is the cause and instrument of transmigration, and, along with the one called the *taijasa** *śarīra* (body of radiant matter), is a constant companion of the soul in all its different forms assumed in the course of its transmigration. Both these bodies undergo changes of form from time to time, thereby leading to different kinds of births; they are destroyed only when *mokṣa* is attained, which means perfect freedom of the soul from all kinds of matter.

The necessity for the existence of the *kārmāṇa śarīra* will also become clear by taking into consideration the effect its absence will have on the soul of a dead man, *i.e.*, a disembodied spirit. Obviously the absence of all kinds of limiting and crippling influences will at once enable such a disembodied soul to manifest its natural perfection in the fullest degree, making it the equal of Gods and the enjoyer of the supreme status of *Paramātman* (godhood) at a stroke. Death, then, instead of being the dreaded foe, as it is considered now, will be the greatest benefactor of all kinds of living beings, and the attainment of supreme

* The *taijasa śarīra* is a body of luminous matter, and is a necessary link between the other two bodies of the soul—the *kārmāṇa* and the *audārika* (the body of gross matter). The necessity for a link of this kind is to be found in the fact that the matter of the *kārmāṇa śarīra* is too *sukṣma* (fine) and that of the *audārika* too gross to allow any direct or immediate interaction between them, and that an intermediate type of matter is required to connect them with each other.

bliss, to say nothing of omniscience, omnipotence, and all those other divine qualities and powers which men associate with their gods, will be possible with the greatest ease, not only to every virtuous *jīva*, but to every rogue, rascal and sinner as well. Even the act of murdering a fellow-being will have to be regarded as a highly meritorious deed, and suicide acclaimed as the shortest cut to the heaven of the highest divinity. Dogs and cats and the whole host of creeping things and the like will also, on such a supposition, find their differences of development abolished at a stroke. The path of salvation, too, will no longer consist in Right Faith, Right Knowledge and Right Conduct, but will lie on the point of the butcher's knife, or through the friendly and accommodating grave of a cannibal's stomach.

The absurdity of the proposition need not be dilated upon any further; it is a sufficient refutation of the notion that death effects a complete severance between spirit and matter, and shows that the *kārmāṇa śarīra* never leaves the soul till perfection is attained. The question, when was the *kārmāṇa śarīra* formed for the first time?—does not arise; it could only arise on the supposition that a perfectly pure spirit had descended or condescended to enter into bondage, but this has been already seen to be an un-entertainable hypothesis. It follows from this that all the souls now involved in bondage—and their number is infinite—have always been in an impure and imperfect state. There is nothing surprising in this conclusion, for just as gold is found in a mine in an impure condition without any one having ever deposited the pure metal there, so are souls to be taken as having existed in a condition of impurity from all eternity.

The only possible counter-hypothesis of the renewal of bondage by the order of an extra-supreme God is met by the argument that there can be no possible ground for distinction between one pure spirit and another. Since the qualities of substances do not vary to suit individual whims, all pure spirits must possess the same attributes. Hence, there can be no such thing as a God of Gods. On the other hand, if it be said that the supposed extra-supreme being is a pure spirit *plus* something else, that will make his being a compounded organism which experience and observation prove to be liable to disintegration and decay.

Furthermore, a perfect God must be presumed to be above longings of every kind, and cannot, therefore, be credited with the unholy desire of imposing fetters of pain and misery on his brethren.

Lastly, when we look into the nature of this extra-supreme deity of modern theology we only discover him to be a personification of *karmic* energy and power. It has been made clear in 'The Key of Knowledge' that the gods and goddesses of the several systems of theology which are flourishing in our midst today are only the personifications of certain mental abstractions and forces of a psychic type. It is this impersonation of *karmic* power, as the ruler of the world, which stands* in the way of progress by demoralizing the hearts of men with unholy superstition and awe of his supreme sway, irresistible might and vindictive unforgiving nature.

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* If we do not deny the evidence of our senses, we should perceive that not only is there no necessity for the existence of a ruler of the universe, but that the supposition of such a being is also actually calculated to bring us into violent conflict with the dictates of reason and rationalism. The fact that that different substances perform different functions ought to open our eyes, and make us pause before making the sweeping assertion that nothing whatever in the world can ever take place without the order of its extra-supreme ruler. What about the free actions of men and other living beings, and the mechanical action of the substances of nature? In respect of the former, it would certainly be unreasonable and sinful in a divine judge to reward or punish living beings when their actions only flow from him, and the latter, that is the mechanical action, speaks for itself, and in such a manner as leaves no doubt as to non-interference on the part of any super-human or divine agency with the functions of substances. If it be said that the living beings are left free to do what they like so that their punishment or reward is only merited by them, that robs the supposed ruler of the universe of nearly half the activity that is going on in the world; and in respect of the other half nature stubbornly contests his claim, and obviously on good grounds. This leaves, only the functions of a judge to be discharged by the deity on the *Judgment Day*. But in that case how explain the differences of status and degrees of development in the attributes of the soul now? The nature of all souls being the same, their differences cannot but be due to their own actions in the past. The position then stands thus: the Judgment Day is still far off, yet souls already experience the fruits of their actions! Evidently, then, some 'one' else is acting as a judge already. Thus, there is no need for the postulation of a divine ruler of the universe, and the mechanical action of the force of *karma*, which is now meting out rewards and punishments to all living beings, is the one and the only judge nature has appointed in this behalf.

It must be clear now that a pure spirit cannot possibly be compelled to re-enter the bondage of 'sin' when once it has attained to perfection, and that the condition of none of the souls now involved in transmigration has ever been that of perfect purity at any time in the past.

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CHAPTER III

ASRAVA

Asrava signifies the influx of matter into the constitution of a soul. As *mokṣa* cannot be attained without the removal of the last particle of matter from the soul, knowledge of the process which causes the inflow of fresh matter and of the means to check it with is a necessity which cannot be exaggerated.

Every action that is performed by an embodied living being is always in relation to some kind of matter. Whether we enter into intercourse with the outside world through the *media* of the senses, or indulge in mental or moral speculation in the seclusion of our private apartments, or carry on any other kind of activity, in each and every instance we only traffic in matter, some of which is being constantly absorbed by the soul. Even when fresh matter does not come from outside, there is always a sufficient amount of it present in the physical organism itself to be absorbed by the soul. Every action opens the door to certain kinds of particles of matter, which may immediately enter into union with the soul, and modify the structure of its invisible *kārmāṇa śarīra*. This is the case generally with all kinds of actions. Even when meritorious deeds, short of the natural functioning of pure spirit, are performed, there is no stoppage of the process of the *karmic* influx; only the soul then assimilates particles of matter whose 'fruit' is pleasant, instead of those which bear evil consequences. For the difference between virtue and vice is precisely the same as that between a gold and an iron chain; they both tend to prolong the bondage of the soul, though in one case it is not quite unpleasant, while in the other it may be, and, in the worst cases, actually is, intolerable. The natural functioning (self-contemplation) of pure spirit differs from *puṇya* (virtue) in so far that while the exercising of the functions of pure spirit does not imply the negativity of the soul in the least degree, and, therefore, is unaccompanied by the

āsrava of matter, virtuous actions are only calculated to render captivity pleasant and agreeable to the soul. Thus, virtue is as much a cause of bondage as vice from the standpoint of him who aspires for perfect liberation.

Certain types of mental attitude strikingly demonstrate the operation and effect of *āsrava* on the soul. Such, for instance, is the case with mental depression when the soul is literally weighted down, that is to say, when its rhythm of free-functioning is clogged by a kind of *sukṣma* (fine) matter.* The same is the case with excessive grief, a general tendency towards pessimism, and the like. What seems to happen in such cases is that certain kinds of feelings weaken the intensity of the rhythm of the soul, exposing it to the influx of the particles of matter from its physical organism itself. As an oily surface soon becomes covered over with dust, so does the soul attract to itself and is depressed (from *de* down, and *pressum* to press) by a large number of particles of matter from within its own outer encasement of flesh. It is to be borne in mind that the soul's association with the outer body of gross matter is not of the same type as that with the *kārmāṇa śarīra*, for while it becomes intimately fused with the particles of finer matter of which that subtle body is made, there is no such fusion in the case of the gross body. The idea of the association of the soul with its three bodies may be partially grasped by likening it to oxygen and the matter of the *kārmāṇa śarīra* to hydrogen which combine together to form water. If we now throw some colouring matter into the liquid, formed by the fusion of hydrogen and oxygen, we should have an idea of the form

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* Those who are not familiar with the nature of material parallelism in human psychology may not find it easy to admit that delight and depression are accompanied by mental modifications due to the influence or readjustment of matter, but the fact is that no mental modifications can possibly arise in our consciousness unless they be caused by a material agent, which means the presence and action of matter in some way Pure thoughts and words, apart from an operative accompanying material agency are unthinkable in the case of a finite mind. Sleep itself indicates the benumbing influence of matter on the mind. Certain vital centres in the constitution of the soul are affected by the material readjustment, or inflow, and characteristic states ensure from the changed conditions. There is nothing in the whole range of the human or animal psychology to indicate that feelings and emotions and states of consciousness generally can be caused or changed without a cause whatsoever, or that a cause can consist of pure immateriality.

of the *taijasa śarīra.* The position occupied by these two bodies in relation to that of gross matter is something like that which comes into existence by holding the volume, or mass, of coloured liquid in a sponge, so that the liquid saturates every portion of the sponge without actually becoming fused or united with it. There is, however, this important distinction to be drawn between the sponge and the physical organism that while the former is an independent article, the latter is only organised by the soul which is to become ensouled in it.

To return to the influx of matter into the soul, the idea of *āsrava* through the senses can be easily understood if we put ourselves the question: who feels the sensations of taste, smell, colour, touch and sound which are received through sense-organs? Is it, for instance, the tongue that enjoys the relish of food, or the soul? Obviously, the soul; for if its attention is exclusively engaged elsewhere it is not only not conscious of the taste of food but may also fail to take conscious cognizance of the quality of eatables put before it. It follows from this that while the bulk of food passes into the stomach through the gullet, some finer particles of its relish reach the soul through the glands of taste and the nerves connected with them, enabling it to feel and enjoy the taste of each morsel. Hence, when these relish-particles do not come in contact with the soul it is not cognizant of their presence. The same is the case with the feelings of pain and pleasure and with the bodily sensations in general; these, too, are not felt if the mind is busy elsewhere. These facts unmistakably point to some kind of material *āsrava* with every sensation and feeling. The same conclusion is to be arrived at by a study of certain kinds of mental states, for the process of controlling such passions as anger, greed, and the like, clearly points to the exertion of will on some kind of matter, while their complete eradication means neither more nor less than a complete annihilation of their causes, *i.e.*, the freedom of the mind from some kind of foreign material whose presence was responsible for their existence and recurring recrudescence. Whether we regard our passions and emotions as the states of our consciousness or as so many kinds of rhythms of the soul, or in any other way, it is certain that a simple substance like the soul or consciousness can never, by itself, be the basis of so

many different kinds of states or rhythms some of which are undoubtedly antagonistic to one another. Hatred and love both, for instance, cannot be the natural functions of the soul, so that if the latter be the normal state of our consciousness, the former must owe its existence to something else. Matter, the only other substance which enters into interaction with the soul, then, is the substance whose influence is responsible for the abnormal types of emotions and passions. Its fusion with spirit is the basis of disposition which is variable. It renders the soul liable to experience different kinds of affections, according to the varying circumstances of life. The two opposite types of feelings known as *de*-light (literally, intense lightness) and *de*-pression (mental 'heaviness'), also furnish strong evidence in support of *āsrava*, for the former conveys the idea of the removal of a kind of weight from the soul, while its antithesis, the latter, implies the imposition of some sort of burden on it. Hence, if our language is to be true to nature, we must acknowledge that it is not purely the weight of words, ideas or circumstances which makes us experience the unpleasant feeling known as depression of spirits, nor the cessation or removal thereof which serves as an occasion for delight.

The truth is that when the soul becomes negative in consequence of some ungratified desire, it is exposed to the *āsrava* of matter in a marked degree, and, consequently, feels *de*-pressed in the literal sense of the word. Similarly, when its desires are accomplished, or voluntarily abandoned, its condition of negativity comes to an end, and some of the particles of matter, which had flowed in, on account of the slackening of the intensity of the rhythm of life, are mechanically dispersed, giving rise to the feeling of *de*-light.

As a result of the foregoing discussion, it may be stated that *āsrava* always signifies the influx of matter into the substance of the soul, and that the soul remains subject to it so long as the rhythm of life remains slackened by the attitude of receptivity. This attitude of receptivity or negativity, as has been already stated, is due to the influence of desires for material things, for the soul is perfection itself in its natural purity, but the entertainment of desires leads it to depend on the objects thereof, throwing it into an attitude of expectancy and

uneasiness. Pure intelligence by nature, the *jīva* is affected by its beliefs, so that the expectation of joy, comfort or help from outside itself instantly impairs its natural buoyancy and strength. It is this condition of expectancy which may be called receptivity or negativity. This harmful attitude, as stated before, is forced on the soul in consequence of its desires for intercourse with, and traffic in, matter from which it expects to derive pleasure, or joy, in some form or other. In reality, however, the soul is perfect and blissful by nature, so that its desires for the enjoyment of matter only betray its ignorance of its own true natural perfection. Thus, any kind of activity, physical, mental or moral, is a cause of *āsrava*, no exception being made even in the case of actions performed carelessly, since they point to the presence of an attitude of carelessness which is quite incompatible with self-consciousness.

The causes of *āsrava* may now be enumerated categorically. They are:—

(1) *Mithyātva*, *i.e.*, wrong belief or faith,
(2) *Avirati*, *i.e.*, moral failings,
(3) *Pramāda*, *i.e.*, negligent conduct, or lack of vigilance,
(4) *Kaṣāya*, or passions, and
(5) *Yogas*, or the general channels of inflow.

Of these, the first class consists of five kinds of *mithyātva*, namely,

(i) one-sided absolutism, which insists on the absolute accuracy of knowledge obtained from one point of view alone;
(ii) untrue attribution of a quality to a being or thing;
(iii) entertainment of doubt about the truth;
(iv) failure to distinguish between right and wrong; and
(v) the notion that all religions are equally true.

The second division includes:

(i) *hiṁsā*, that is, injuring another by thought, word or deed,
(ii) falsehood or perjury,
(iii) theft,
(iv) unchastity, and
(v) attachment to things of the world.

The third category comprises:

(i) reprehensible discourse about politics, adventure, women and food,

(ii) sense-gratification,

(iii) mild kind of passions,

(iv) sleep, and

(v) gossip.

The *kaṣāyas* include four different types of anger, pride, deceit and greed, and nine minor blemishes (*no-kaṣāyas*), namely, joking, liking, dislike, grief, fear, disgust and the three kinds of sex passion peculiar to the three sexes, the male, the female and the neuter. The four types of *kaṣāyas* are:

(1) the *anantānubandhi*, *i.e.*, that which prevents one'e acquiring the right faith and stands in the way of true discernment;

(2) the *apratyākhyāna*, or that which prevents the observance of even the minor vows of a householder;

(3) the *pratyākhyāna*, which interferes with the observance of the *vratas* (vows) enjoined on a monk; and

(4) the *sanjvalana*, which is of a mild nature, and the last obstacle to the absolute purity of Right Conduct.

Yogas (channels for the material influx) are three, namely—

(i) *manoyoga*, that is, mental activity, or thought,

(ii) *kāyāyoga*, or bodily actions, and

(iii) *vachanayoga*, *i.e.*, speech.

These are the main causes of *āsrava*, and, although the sub-heads in this classification may be divided still further, it would serve no useful purpose to describe their minute sub-divisions here.

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CHAPTER IV

BANDHA

It must be obvious to all thinking minds that every slight contact of matter with spirit does not necessarily imply their fusion, so that all the particles of matter which come in contact with the soul do not necessarily combine with it to cause its bondage. Hence, the Jaina *Siddhānta* divides bondage into two classes, the *sāmprāyika* and the *iryāpatha*. Of these, the former signifies the fusion of spirit and matter, and the latter only a momentary contact between them.

The absorption of matter by the soul results in the formation of a compound personality in which the natural attributes of spirit become suppressed to a greater or less extent, according to the nature and quantity of the particles absorbed. Just as hydrogen and oxygen are deprived of their natural freedom during the period of their fusion in the form of water, so is a soul debarred from the full exercise of its natural attributes while in union with matter; and just as the separation of hydrogen and oxygen from one another results in restoring to them their natural properties in the fullest degree of manifestation, so does the removal of matter from the constitution of the soul establish it in its natural perfection as a pure spirit. It follows from this that the union of spirit and matter does not imply a complete annihilation of their natural properties, but only a suspension of their functions, in varying degree, according to the quality and quantity of the material absorbed. Thus, the effect of the fusion of spirit and matter is manifested in the form of a compound personality which partakes of the nature of both, without actually destroying either. Hence, the *jīva* involved in the cycle of births and deaths manifests something of the nature of both, pure spirit and matter, the quality of omniscience appearing in the form of knowledge dependent on the activity of the senses and mind, that of right belief, in the form of wrong and absurd notions, of infinite power, in the guise of bodily power, and of infinite

happiness, as sensations of pleasure and pain through the senses. On the other hand, motion which is not a characteristic of spirit, but of matter is possessed by the embodied soul. Another effect of the unhappy union between spirit and matter is the liability to death from which pure spirit is perfectly immune, but which, together with its companion, birth, is a constant source of dread to an unevolved, that is to say, an unemancipated soul. The fusion of spirit and matter also exposes the soul to danger from another quarter from which it enjoys complete immunity as pure spirit. This additional source of trouble consists in the inflow of fresh matter in consequence of the operation of the forces of magnetism, chemical affinity and the like, residing in the material already in union with the soul. As gaseous matter is not liable to combine with the element of earth in its natural purity, but becomes defiled by it when existing in the condition of water, so, owing to the influence of the material already in combination with it, does the soul become liable to be forced into union with certain types of matter which cannot assail it directly.

We thus observe that the union of spirit and matter is simply fraught with evil for the soul, whose condition scarcely differs from that of a man thrown into prison and thereby deprived of his freedom of action. The *kārmāṇa śarīra* is a sort of self-adjusting prison for the soul and constantly accompanies it, through all its incarnations, or births. Subject to modification, it is, again and again, at the end of each form of life, attracted into a new womb, organising, mechanically, the outer encasement of gross matter by the energies inherent within its own form.

Thus the conditioning of the physical body, and of the circumstances depending on that body—descent, family, status, wealth and the like—is the result of the mechanical operation of the force of *karma* stored up in the *kārmāṇa śarīra*.

The *karmic* force is dealt with by the Jaina *Siddhānta* under the following eight heads:—

(1) *jñānāvaraṇīya*, or the knowledge-obstructing group;

(2) *darśanāvaraṇīya*, or the class of forces which interfere with perception;

(3) *vedanīya*, *i.e.*, the class of *prakṛitis* (energies) which determine and regulate the experiencing of pleasure and pain;

(4) *mohanīya*, that is to say, the forces which produce delusion;

(5) *āyuḥ*, or the *prakṛitis* which determine the duration of the association of the soul with the body of gross matter;

(6) *nāma*, or the forces which organise the body and its limbs;

(7) *gotra*, or the energies which determine the family, surroundings, position and the like, of individuals; and

(8) *antarāya*, or the group of forces which interfere with our doing what we should like to do.

As flesh, blood, muscles, bones, marrow and the like are formed from the same food, so are the different kinds of *karmic* energies engendered from the molecules of matter absorbed by the soul through *āsrava*.

Of these eight kinds of *karmas*, the first, second, fourth and eighth are called *ghātiyā* (lit. that which destroys), because they obstruct the natural qualities of spirit, and the remaining four *aghātiyā* (*a*=not+*ghātiyā*) because of their not interfering with those attributes. The former are, moreover, regarded as inimical to the *jīva*, because they are the most difficult to be destroyed, while the latter can be burnt up speedily.

We now proceed to describe the number and nature of energies comprised in each of these eight groups of *karmas*.

I. The *jñānāvaraṇīya* class comprises five energies, namely:

(i) that which obscures knowledge derived through the senses (*mati jñāna*);

(ii) that which interferes with knowledge based on the interpretation of signs (*śruta jñāna*);

(iii) that which obstructs clairvoyance (*avadhi jñāna*);

(iv) that which debars one from telepathic knowledge (*manaḥ-paryaya Jñāna*); and

(v) that which prevents omniscience (*kevala jñāna*) from manifesting itself.

II. The *darśanāvaraṇīya* group consists of the following nine kinds of energy all of which interfere with the perceptive faculties of the soul in different ways:—

6 (i) that which debars the soul from seeing with the eye (*chakṣu darśana*);

7 (ii) that which prevents perception through senses other than sight (*achakṣu darśana*);

8 (iii) that which obstructs clairvoyant perception (*avadhi darśana*);

9 (iv) that which prevents the manifestation of *kevala darśana* (full unqualified perception);

10 (v) *nidrā* (sleep);

11 (vi) *nidrā-nidrā* (swooning or insensibility or profound slumber);

12 (vii) *prachalā* (restless or light sleep, like that of a dog; *semi*-drowsiness);

13 (viii) *prachalā-prachalā* (a more restless form of slumber than the preceding, also a kind of madness); and

14 (ix) *styānagriddhi* (somnambulism).

III. The *vedanīya* type comprises two kinds of energies:

15 (i) those responsible for pleasurable experiences (*sātā vedanīya*), and

16 (ii) those leading to suffering and pain (*asātā vedanīya*).

IV. The *mohanīya* class is sub-divided into—

(i) *Darśana mohanīya*, which obstructs right belief.

It is of three kinds:—

17 (*a*) *mithyātva* which leads to settled wrong beliefs,

18 (*b*) *samyaga mithyātva* which is characterised by a mixture of truth and falsehood, and

19 (*c*) *samyak prakṛiti* or *samyaktva* which signifies blurred faith. In this state the truth is known, but faith is slightly tinged with superstition.

(ii) *Chāritra mohanīya* which interferes with right conduct. This is of the following twenty-five kinds:—

(1) anger,	of the *anantānubandhi*, that is, the intensest type.	*Kaṣāyas*	20
(2) pride,			21
(3) deceit,			22
(4) greed,			23
(5) anger,	of the *apratyākhyāna*, or a very intense type.		24
(6) pride,			25
(7) deceit,			26
(8) greed,			27
(9) anger,	of the *pratyākhyāna*, that is, intense type.		28
(10) pride,			29
(11) deceit,			30
(12) greed,			31
(13) anger,	of the *sanjvalana*, or mild type.		32
(14) pride,			33
(15) deceit,			34
(16) greed,			35
(17) joking,		*No-kaṣāyas*	36
(18) eagerness for merriment, zest, jollity, gusto,			37
(19) boredom, or weariness,			38
(20) grief,			39
(21) fear,			40
(22) disgust,			41
(23) sex-passion peculiar to males,			42
(24) sex-passion peculiar to females, and			43
(25) sex-passion peculiar to those of the neuter sex			44

V. The *āyuḥ karma* group includes four kinds of energies which control and determine the duration of life of the four kinds of beings, namely,

(i) *devas* (residents of heavens), 45

(ii) human beings, 46

47 (iii) lower forms of life belonging to the animal, vegetable and mineral kingdoms, and

48 (iv) denizens of hells.

VI. The *nāma karma* group comprises the following ninety-three kinds of energies, falling under forty-two heads, which are responsible for the formation of the different kinds of bodies and their organs:

(1) *Gati*, or condition of existence, which is of four kinds, namely—

49 (i) *manuṣya* (human),

50 (ii) *tiryancha* (lower forms of life, such as animals, vegetables and the like),

51 (iii) *deva* (life in heavens), and

52 (iv) *naraka* (the condition of existence as a resident of hell).

(2) *Jāti*, that is, type, or class, which comprises the following five heads:—

53 (i) one-sensed beings,

54 (ii) two-sensed beings,

55 (iii) three-sensed beings,

56 (iv) four-sensed beings, and

57 (v) beings with all the five senses.

(3) *Sarīra*, *i.e.*, body, which is of five kinds, *viz.*,—

58 (i) *audārika*, the outer body of gross matter,

59 (ii) *vaikṛiyaka*, the outer body of *devas* (residents of heavens) and of those who are the denizens of hells,

60 (iii) *ahāraka*, an invisible body of small dimensions, which issues from the forehead of advanced ascetics alone, and enables them to visit the Teacher, if there be one in a distant land,

61 (iv) *taijasa*, the body of luminous matter, and

62 (v) *kārmāṇa*, the body of *karmic* energies.

(4) *Angopānga*, that is, the principal and subsidiary limbs, which are of three kinds—

63 (i) *audārika*, *i.e.*, pertaining to the physical body,

(ii) *vaikriyaka*, pertaining to the *vaikriyaka śarira* which can become big or small, and can assume any form at will, and 64

(iii) *ahāraka*, *i.e.*, pertaining to the *ahāraka* body. 65

(5) *Nirmāṇa*, that is, symmetry. 66

(6) *Bandhana*, or union of particles without which it would be impossible for the body to be organised. This is of five kinds, corresponding to the five kinds of bodies enumerated above. 67-71

(7) *Sanghāta*, a still closer union of particles than *bandhana*. This is also different for the five different kinds of bodies, hence, of five types. 72-76

(8) *Sansathāna*, or development, which is of six kinds, as follows:—

(i) *samachaturasra*, *i.e.*, proportionate, 77

(ii) *nyagrodha parimandala*, that is, well-developed in the upper parts and ill-formed in the lower, 78

(iii) *svātika*, or well-formed in the lower portion, but stunted in the upper, 79

(iv) *kubjaka*, that is, hunch-backed, 80

(v) *vāmana*, or dwarfish, and 81

(vi) *huṇḍaka*, that is, general mal-formation. 82

(9) *Sanghanana*, or formation of bony skeleton. This is of the following six kinds, of which only the last three are possible in the present age:—

(i) *vajra vriṣabha nārācha*, that is, adamantine, or steel-frame formation of bones, their wrappings and nails, 83

(ii) *vajra nārācha*, *i.e.*, the steel-frame formation of bones and 'nails,' but not of wrappings, or bandages, 84

(iii) *nārācha*, or bones, wrappings, and 'nails' of the ordinary type, that is to say, without adamantine strength, 85

(iv) *ardha nārācha*, that is, only partially nailed joints, without wrappings, 86

(v) *kilaka*, or wholly nailed joints, and 87

(vi) *asamprāpta sripātika*, that is, bones strung together by cartilage, but not fixed with 'nails.' 88

(10) Colour (*varṇa*), which is of five kinds, *viz.*—

89 (i) black,
90 (ii) blue,
91 (iii) red,
92 (iv) yellow, and
93 (v) white.

(11) Smell (*gandha*), which is either—

94 (i) pleasant, or
95 (ii) unpleasant.

(12) Taste (*rasa*), which is of five kinds, namely—

96 (i) pungent,
97 (ii) bitter,
98 (iii) saline,
99 (iv) acid, and
100 (v) sweet.

(13) Touch (*sparśa*), which falls under eight heads as follows:—
101-108 (i) hard, (ii) soft, (iii) light, (iv) heavy, (v) cold, (vi) hot, (vii) smooth, and (viii) rough.

109-112 (14) *Ānupūrvi*, which enables the soul to retain during the moments of transition from one life to another the form of its last incarnation. This is of four kinds, corresponding to the four *gatis* (types of life), as already described.

113 (15) *Agurulaghu*, which means neither heavy nor light, is the energy which prevents the matter of the body from becoming too heavy (like a stone) or too light (like cotton-wool).

114 (16) *Upaghāta*, by whose operation are formed such organs as are inimical to the very organism to which they belong, *e.g.*, big, bulky belly, long horns, and the like.

115 (17) *Paraghāta*, the energy which makes organs which might be used for the destruction of others, such as sharp horns, poisonous fangs, and the like.

(18) *Ātāpa*, which makes a heat-producing and luminiferous body, such as that of the *prithvikāya jīvas* (earth-bodied organisms) in the sun. 116

(19) *Udyota*, the energy which produces a phosphorescent, that is, luminous, but not heat-producing, organism, *e.g.*, the body of a fire-fly. 117

(20) *Vihāyogati*, the energy which enables one to fly, or move through the air. It is either *śubha* (graceful) or *aśubha* (not graceful). 118-119

(21) Breathing (*uchchhvāsa*). 120

(22) *Trasa*, which procures birth in the classes of *jīvas* above the one-sensed type. 121

(23) *Sthāvara*, which leads to birth in the class of one-sensed *jīvas*. 122

(24) *Bādara*, which produces a body capable of offering resistance to, and of being resisted by, other bodies. 123

(25) *Sukṣma*, which produces a body incapable of offering resistance to, or of being resisted by, others. 124

(26) *Paryāpti*, that is, development, which is of six kinds, namely— 125

(*a*) the power to absorb nourishment,
(*b*) the power to build the body from the nourishment absorbed,
(*c*) the power to develop physical organs and faculties, including that of sense-perception,
(*d*) the power to maintain breathing and circulation of blood,
(*e*) the power of speech, and
(*f*) the power of discrimination, or thinking, with the help of the physical organ of thought.

(27) *Aparyāpti*, the energy which does not permit the development of any of the six *paryāptis* or powers described under the next preceding head. 126

(28) *Pratyeka*, which appropriates a body to one soul only. 127

(29) *Sādhārana*, which enables a body to be appropriated by more than one soul. 128

129 (30) *Sthira*, the energy which retains the various *dhātus* and *upadhātus* in their respective positions in the body. The *dhātus* are the juices, blood, flesh, fat, bone, marrow and semen; and the *upadhātus*, wind, bile, phlegm, nerves, sinews, skin, and the digestive fire.

130 (31) *Asthira*, the energy which tends to disturb the equilibrium of *dhātus* and *upadhātus*.

131 (32) *Subha-nāma-karma* is a *prakṛti* which imparts attractiveness to the limbs of the body.

132 (33) *Aśubha-nāma-karma* is the energy which makes the bodily limbs unattractive and offensive to look at.

(34) **Subhaga-nāma-karma* is an energy which makes one the
133 object of love by others.

134 (35) **Durbhaga-nāma-karma* acts in the opposite way to the *subhaga prakṛti*

135 (36) *Susvara* renders speech agreeable and melodious.

136 (37) *Dusvara* makes the voice croaky and unpleasant to hear

137 (38) *Ādeya* imparts radiance and glow to the body

138 (39) *Anādeya* makes a body devoid of radiance or glow

139 (40) **Yaśakīrti* makes one popular in the world

(41) * *Ayaśakīrti* operates in the opposite way, and makes one un-
140 popular

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* With reference to *karma prakṛtis* Nos 133 134, 139 and 140 the principle enunciated in the following observations from Brooks Practice of Auto Suggestion will be found to explain their nature and operation with sufficient adequacy —

Here we catch a glimpse of the truth behind what is called luck We are told that everything comes to him who waits and this is literally true, provided he waits in the right frame of mind Some men are notoriously lucky in business, whatever they touch seems to turn to gold The secret of this success lies in the fact that they confidently expect to succeed There is no need to go so far as the writers of the school of New Thought and claim that suggestion can set in motion transcendental laws outside man's own nature It is quite clear that the man who expects success, of whatever kind it may be, will unconsciously take up the right attitude to his environment, will involuntarily close with fleeting opportunity, and by his inner fitness command the circumstances without

(42) *Tīrthaṁkara-nāma-karma* raises one to the supreme status of a *tīrthaṁkara* (God). 141

VII. *Gotra karmas* are of two kinds, that which secures one's birth in a noble, influential or prosperous family (*uchcha gotra*), and that which drags the soul into opposite kinds of surroundings (*nīcha gotra*). 142-143

VIII. *Antarāya karmas* comprise the following five kinds of *karmic* energy:—

(i) that which interferes with the making of gifts, though we may be willing to do so, 144

(ii) that which steps in to deprive us of gain, though we might do all in our power to deserve it, 145

(iii) that which prevents one's enjoying things which can be enjoyed only once, such as food, 146

(iv) that which interferes with the enjoyment of things which may be enjoyed more than once, such as vehicles, furniture, the love and company of the husband or wife, 147

(v) lack of effectiveness to accomplish anything, though we may do our best to succeed. 148

It will be seen from the above classification of *karma-prakṛitis* that the total number of energies falling under the eight groups is 148, which exhaust the whole range of *karmas*, though it is possible to divide and sub-divide them still further under many heads. Of these, the number of energies which fall under the description of the *nāma karma* alone is ninety-three, the remaining fifty-five being divided among the other groups. The number of *prakṛitis* of the *ghātiya karmas* out of these fifty-five is forty-seven, which comprise five of *jñānāvaraṇīya*, nine of *darśanāvaraṇīya*, twenty-eight of *mohanīya* and five of *antarāya*. The remaining eight, along with the ninety-three of the *nāma karma*, are all *aghātiya*, since they do not prevent the natural properties of the soul from becoming manifested. It is these 47 energies of the *ghātiya karmas* which stand in the way of salvation, and debar us from the enjoyment of our natural attributes—omniscience, bliss and the like.

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CHAPTER V

SAMVARA

It is clear from what has been said in the earlier chapters that *karmic* matter flows into the soul with every action and that the fusion of spirit and matter takes place only when the soul is rendered receptive, or negative, in consequence of its desires. It would follow from this that complete freedom can be attained only by checking the continuous activity of the mind and body which is the cause of fresh *āsrava*, and by the elimination of the accumulated deposit of *karmic* force from the soul. Hence, the first thing to do is to bring under control the organs of action which act as doorways to the ingress of the enemy. This amounts to saying that perfect control must be put on the mind, body and speech, which are the three inlets for the *karmic* matter to enter into the soul. The process of checking the inflow of fresh matter through these doorways is called *saṁvara*, which is of two kinds, namely, (i) *bhāva saṁvara* and (ii) *dravya saṁvara*. The former of these signifies the control of passions, emotions, likes and dislikes, and the latter, *i.e.*, *dravya saṁvara*, the cessation of the influx of matter.

Now, since passions and emotions only arise by virtue of unsatisfied desires, he who would bring them under control must begin by renouncing his desires in the first instance. Similarly, since *dravya āsrava** takes place through the doorways of the mind, the body and speech, the

* *Karmas* are generally dealt with under two heads: (i) *bhāva karmas* and (ii) *dravya karmas*. Of these, *bhāva karmas* signify different kinds of mental states of the soul, and *dravya karmas* the material forces forged in consequence of those mental states. This distinction is also observed in respect of *āsrava*, *bandha*, *saṁvara*, *nirjarā* and *mokṣa*. We thus have *bhāva āsrava* signifying the condition of receptivity or negativity which is favourable for the influx of matter into the soul, and *dravya āsrava*, the actual inflowing material itself. Similarly, *bhāva bandha*, *bhāva saṁvara*, *bhāva nirjarā* and *bhāva mokṣa* have reference to mental attitude, and *dravya bandha*, *dravya saṁvara*, *dravya nirjarā* and *dravya moksha* to the physical side of the question.

controlling of the unchecked activity of these inlets of *karmas* is equally necessary for the aspirant for release from the bondage of 'sin.' To this end the following rules have been laid down by the omniscient *Tirthaṁkaras* for the guidance of their unevolved brethren:—

1. The control of the mind, speech and the body (*gupti*).

2. The cultivation of the habit of carefulness (*samiti*), in respect of the following five particulars:—

(*a*) walking, so as not to injure any living being;

(*b*) speech, so as not to cause pain to any one by offensive, disagreeable language, or by a careless use of words having a tendency to incite others to violent deeds;

(*c*) eating, so as not to cause injury to any living being;

(*d*) handling things—the water gourd, books and the feather whisk, with which there is a great danger of injury to small insects; and

(*e*) evacuation and disposal of fæces, urine, and the like.

3. The observance of the rules of the *daśa-lakṣaṇa* (consisting of ten rules or commandments) *dharma* (path), *viz.*—

(*a*) forgiveness,

(*b*) humility,

(*c*) honesty, or straightforwardness,

(*d*) truthfulness,

(*e*) purity of mind, *i.e.*, the avoidance of passions,

(*f*) mercy and control of senses,

(*g*) tapa (asceticism, *i.e.*, the performance of acts of self-denial, in order to bring the pure attributes of the soul into manifestation),

(*h*) renunciation (the giving of gifts, non-attachment and the like),

(*i*) avoidance of greed, and

(*j*) chastity.

4. Constant meditation on the following twelve forms of reflection (*bhāvanā*):

(i) *Anitya bhāvanā.*—'All things are transitory in the world; no condition of existence therein is everlasting; it is useless to be attached to the forms of perishable things; they can only cause pain and suffering; *dharma* (religion) alone is one's true friend; friends, relations, health, wealth, beauty, strength and the like shall all desert one some day; *ātman* (spirit) alone is eternal; he alone has to taste the fruit—*sukha* (happiness) and *duḥkha* (misery)—of his actions; therefore, one's *ātman* alone is the fit object of attachment.'

(ii) *Aśarana bhāvanā.*—'None can help the *jīva* in his troubles; he alone has to bear his pain and suffering; friends, relations, wife and children are powerless to combat suffering and disease; religion is the only protector of the helpless; it enables the *jīva*, by his own power, to surmount all obstacles; therefore, it should be practised under all circumstances. One should also be devoted to the five kinds of Teachers (*Arhanta*, *Siddha*, *Āchārya*, *Upādhyāya* and *Sādhu*), who preach the true religion.'

(iii) *Saṁsāra bhāvanā.*—'Endless is the cycle of transmigration; painful is every form of life; there is no happiness in any of the four conditions of existence; *devas*, human beings, animals and residents of hells are all involved in pain and misery of some kind or other; *mokṣa* alone is blissful and free from pain; the wise should, therefore, only aspire for *mokṣa;* all other conditions are temporary and painful.'

(iv) *Ekatva bhāvanā.*—'Alone does the *jīva* come into the world; alone does he leave it to be re-born elsewhere; alone does he bear the consequences of his *karmas;* therefore, one should bestir oneself for the destruction of *karmas.*'

(v) *Anyatva bhāvanā.*—'Soul is distinct from the body: it is also distinct from one's wife and child; at the moment of

death it leaves them all—its body, relations and the like—behind; when one's body even is not one's own, what good is to be had out of regarding any one else as one's own?'

(vi) *Aśuchī bhāvanā*.—'The body is full of foul matter; it is constantly passing out filth; if its skin be removed, it will cease to be attractive; it cannot be purified by unguents and scents; it is only a store-house of impurities; fæces, saliva, etc., does it contain; fool, indeed, is he who allows such a body to become his master; it is to be treated as a slave.'

(vii) *Āsrava bhāvanā*.—'*Āsrava* is the cause of the influx of *karmas*; all kinds of evil arise from it; the wise should know and understand the nature of *āsrava*, and control his conduct.'

(viii) *Saṁvara bhāvanā* (meditation on the nature of *saṁvara*).

(ix) *Nirjarā bhāvanā* (meditation on the nature of the *nirjarā tattva*).

(x) *Loka** (universe) *bhāvanā* (one should meditate on the form, material and nature of the three worlds).

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* Meditation on the form of the universe, its principal divisions and the conditions of life which prevail therein is called *lokabhāvanā*. The infinity of *ākāśa* (space) is divided into two parts, the *lokākāśa* (universe) and the *alokākāśa** (the region beyond the universe) Nothing but pure space is to be found in the *alokākāśa*, while the *lokākāśa* contains the remaining five substances, namely, *jīva*, matter, time, *dharma* and *adharma*, without which there can be no universe. The form of the universe (*lokākāśa*) is that of a spindle resting on half of another, and resembles the figure of a man standing with his arms akimbo The middle part of this man-shaped universe is the *madhyaloka* (the middle region), the upper the *urdhvaloka* (celestial region) and the lower the *adholoka* (the nether region) The celestial region consists of sixteen heavens on eight storeys, nine upper heavens (*graiveyakas*), nine *anudiśas* and five *anuttaras* (still higher regions of *devas*), with the place of residence of the *Siddhātmans* at the extreme top The *madhyaloka* comprises a very large number of continents and seas, with the *Jambu dvīpa*, of which our little earth forms a part, in the centre. Below the *madhyaloka* are the dwellings of certain kinds of beings—*bhavanavāsin devas* and others of their type. Below these are the seven hells, one on the top of another, while the lowest part of the universe is called *nigoda*

As regards the conditions of life which prevail in the different parts of the universe,

(xi) *Bodhidurlabha bhāvanā.*—'Difficult is it to acquire the human form; having acquired it, it is difficult to know the truth; having known the truth, it is difficult to have faith in it; having acquired faith in the truth, difficult it is to practise it; therefore, no opportunity should be lost in the acquisition of the Three Jewels (Right Faith, Right Knowledge and Right Conduct).'

(xii) *Dharma bhāvanā.*—'*Dharma* (religion) without mercy is but a form of *mithyātva* (falsehood); *dharma* is the reflection of the divine effulgence of the *ātman;* without *dharma, mokṣa* (freedom) cannot be attained; true *dharma* is the source of life and joy to all living beings; *dharma,* therefore, must be observed in all things.'

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the *devas* enjoy great felicity which increases the higher we ascend. In the lowest heavens, the *devas* and *devāṅganās* (wives of *devas*) enjoy long life and cohabit like human beings; they have no bones in their bodies, which are resplendent and shining, and are capable of assuming any desired form by the mere force of will. As we rise higher in the celestial region, the method of the gratification of sex passion becomes less and less gross in form—in some heavens satisfaction resulting from mere contact, in others from perception, conversation, and so forth—till it finally disappear in the *graiveyakas*, where there are no *devāṅganās*

Longevity also varies in the different heavens, becoming longer and longer as we go up, till the longest *āyuh* in the last *anuttara* comprises no less than thirty-three *sāgaras* (oceans) of years The residents of the highest *anuttaras* have only one more earth-life to undergo before final emancipation

In the *madhyaloka*, human beings are found in different places, in the first two and a half continents which cover the entire region illumined by the Sun. The conditions of life differ in these regions also, owing to the influence of the motion of suns, stars, moons and other heavenly bodies. In some places men enjoy great felicity, almost equalling that of *devas*, while in others, such as our little earth, the conditions of life vary with the periods of time

As regards the conditions of existence in hells, life is more and more painful as we descend to lower and lower regions. Duration of life also increases proportionately in the lower hells, varying from 10,000 years in the first hell to thirty-three *sāgaras* in the lowest, *i e.*, the seventh. The *nigoda* is the place into which fall all those who commit the worst kinds of sins These are they who may be said to go to the 'outer darkness,' in the language of the Bible. Their case is hopeless, and, although they might come out of it again, no one can say how long they might have to remain there. Excruciating pain, extreme misery and unbearable torment at the hands of their neighbours and superiors are the characteristics of existence in hells. The residents of these unhappy regions are all neuter, and spend their time in lamentation and anguish.

5. The endurance, with equanimity and cheerfulness, of the twenty-two forms of hardship (*parīṣaha*) consequent on (i) hunger, (ii) thirst, (iii) cold, (iv) heat, (v) insect-bite, (vi) nakedness, (vii) disagreeable surroundings, (viii) sex-passion, (ix) pain arising from the duty to be moving about, (x) discomfort caused by the observance of rules as regards sitting or lodging in certain kinds of places, (xi) suffering due to the observance of regulations concerning sleeping, (xii) abuse, (xiii) ill-treatment, (xiv) begging, (xv) disappointment from getting no food, (xvi) disease, (xvii) thorn-pricks, (xviii) bodily dirt and impurities, (xix) disrespect shown by men, (xx) non-appreciation of learning, (xxi) persistence of ignorance, and (xxii) the existence of causes which tend to interfere with faith.

6. Right conduct which includes:—

(*a*) five kinds of spiritual purity—

(i) equanimity,

(ii) penalties for faults arising from inadvertence, or negligence, on account of which one loses equanimity,

(iii) refraining from *hiṁsā*,

(iv) control of passions, and

(v) contemplation of one's own *ātman*;

and

(b) observance of vows—*ahiṁsā*, truthfulness, non-stealing, celibacy and non-attachment to the objects of the senses.

In connection with *saṁvara*, it is important to note that a full acquaintance with the subject of *āsrava* is necessary to avoid confusion of thought, in reference to the determination of the rules of proper conduct. We have already dealt with this subject in a general way in the fourth chapter, but as it is of paramount importance to be acquainted with the special causes of specific *karmas*, we shall enter into a more detailed description of them here.

To begin with the group of *karmas* known as the *jñānāvaraṇīya*, we notice that the energies which fall under this head are all those which are characterised by the property of offering obstruction to knowledge. Their causes, therefore, must be such as have a tendency to obliterate existing knowledge or to obstruct the acquisition of truth. Analysis of these causes would show them to fall under two different heads, namely, the endeavour to hold back, conceal or evade truth, and non-exertion in the right direction for its acquisition. The former comprise all those tendencies of the mind which aim at obscuring the real point in issue by evasion, perversion, subterfuge, mysticism, false interpretation, hypocrisy, deceitfulness, misplaced subtlety, and the like; and the latter, such traits as physical laziness which prevent study and the acquisition of truth. According to the Jaina *Siddhānta*, the following, amongst others, are the main causes of the *jñānāvaraṇīya* type of *karmas*:—

(1) maintaining silence born of resentment of hatred, in the presence of one who is imparting true knowledge;

(2) knowing the truth and yet excusing oneself, when questioned, on the plea of ignorance;

(3) withholding truth under the apprehension that the questioner would become equally wise;

(4) interfering with the advancement of truth and learning, or preventing the acquisition of knowledge;

(5) condemning the truth when propounded by another;

(6) finding fault with truth itself;

(7) laziness;

(8) indifference to truth;

(9) disrespectful attitude towards the Scripture of Truth;

(10) pride of learning;

(11) teaching or preaching falsehood;

(12) running down the truly wise; and

(13) a general encouragement of falsehood.

There are many other such causes which the reader will have no

difficulty in ascertaining for himself. As regards the three higher forms of knowledge, the *avadhi* (clairvoyance), the *manaḥparyaya* (telepathy) and the *kevala jñānas* (omniscience), they are obstructed by lack of inner concentration of mind due to sensual lust, passions, worry and the like, since they arise in the consciousness of advanced *munis* (ascetic saints), who become established in the contemplation of their *ātmans*.

The specific causes of the *darśanāvaraṇīya* group of *karmic* forces are those which interfere with the different kinds of perceptive faculties. *Kevala darśana* is the natural function of *jīva dravya*, and arises from the destruction of the *ghātiyā karmas*. The causes which obstruct its manifestation, therefore, are all those that give rise to the *ghātiyā karmas*. The same is the case, to some extent, with *avadhi darśana* (clairvoyant vision) which also arises from a partial destruction of evil *karmas*. Hence, anger, pride, deceit and greed, which deprive the soul of mental serenity and lead to worry and disquietude of mind, are directly the causes of the obstruction of these two kinds of *darśana* (perception).

Turning to *chakshu darśana* (vision), its development and functioning are generally prevented by the malformation of the eyes or visual centres of the brain. In either case, it is the clogging of some part of the organic structure which is responsible for the total or partial destruction of vision, while the clogging itself is due to the lodgment of particles of matter in a place where they should not be. Improper exercise of the function of vision; such as pretending not to see, affecting disgust at the sight of a being or thing, especially when he or it happens to be an object of worship and veneration, and other like deeds, which throw the organs of vision into an unnatural, strained or crooked attitude, and thereby allow the incoming particles of matter to find a lodgment in a place not intended for them, are the main causes of a total or partial absence of vision. Besides these, the influence of 'suggestion' as a general psychological cause of malformation is not to be ignored, and many cases are reported in the records of psychical research in which the sight of painful wounds and the like has occasioned similar conditions in the beholders thereof. Hence, acts such as pulling out the eye-balls of another from their sockets, and then feeling delight

at the unhappy condition of the victim of one's fiendish tyranny, are also calculated to deprive one of vision. Delighting in interfering with another's beholding a Jaina saint, preventing him from having access to an object of worship, such as Scripture, from motives of hatred, and the like, are also causes which lead to the loss of vision in a subsequent re-birth, and, may be, in this very life.

Similar considerations also govern *achakshu darśana,* which means perception with the help of the remaining four senses other than sight.

As regards the different kinds of sleep, it is to be observed that sleep is inconsistent with the nature of the soul which is pure consciousness or intelligence, but is forced on it in consequence of its union with matter. Hence, when the soul's union with matter becomes less overpowering in nature, as happens in the case of true *munis* (ascetic saints), sleep, somnolence, and all other forms of stupor which are matters of daily experience to all spiritually undeveloped souls, lose their hold on the *jīva.*

The causes of the different forms of stupor and sleep are various; they are caused by mental worry, passions, and the like and also by foods which augment somnolence, laziness and lethargy of body or mind.

We now come to the third group of *karmic* energies, known as *vedanīya.* Bearing in mind what has been said about the power of suggestion and the negative attitude of the soul in connection with the other kinds of *karmas,* it can be readily seen that the causes which give rise to the experiences of pleasure and pain must be as follows:—

(*a*) in the case of pleasurable feelings, sympathy, gift (of four kinds, *viz.,* of medicine, food, ' protection ' and knowledge), piety, renunciation, purity of the mind, speech and body, mercy, tranquillity and the like, and

(*b*) in the case of unhappy experiences, the causing of pain to others and also to one's own self, grief, vain regrets, weeping and also causing others to weep, killing or injuring others or oneself, back-biting, abusing, hard-heartedness, terrorising and all those other forms of action which are opposed to the causes enumerated under the preceding head.

The next group of *karmas* which demands our attention is *mohanīya*, which is of two kinds, *darśana-mohanīya* and *chāritra-mohanīya*. The causes of the former kind are, (*a*) showing disrespect to the *kevali* (the soul who has conquered the four kinds of his *ghātiya karmas*, and has attained to omniscience), (*b*) finding fault with the Scripture of truth, *i.e.*, the teaching of Jainism, (*c*) regarding a true *muni* as a charlatan, (*d*) imputing impiety to the residents of heavens and (*e*) treating religion with contempt.

Chāritra-mohanīya is caused by such conduct as the failure to control desires and passions, abuse, idle talk, causing pain to another, keeping evil company, grief, delight in injuring others, heartlessness, backbiting, despising virtuous men and the like. The sex-passion peculiar to women is caused by becoming deeply attached to another man's wife, and by developing habits of thought and traits of character peculiar to women; the male sex-passion by milder forms of anger and greed, by sexual purity and by having no desire for the embellishment of one's body; and the neuter sex-passion by the intensity of the four kinds of passions (anger, pride, deceit and greed), castration, unnatural gratification, imputation of unchastity to a chaste and virtuous woman, and by madly falling in love with the married spouse of another.

The causes of the specific energies of the four kinds of *āyuḥ karma* are those which determine the duration of the association of the *taijasa* and the *kārmāṇa śarīras* with the body of gross matter. This depends on the quality of the material of the outer body and on the nature of its association with the other two, and is ultimately traceable to the good or bad *karmas* of the *jīva* himself.

Of the four kinds of *āyuḥ karma*, the first, namely, *deva āyuḥ*, depends on the ethereal body of *devas* which results from pure thoughts and actions, such as observance of vows, non-injuring, truthfulness, chastity, non-stealing and non-attachment. According to the Scripture no one who has already engendered the *āyuḥ karma* of life in hells (*naraka āyuḥ*) can have sufficient strength of will left to observe the five vows of a Jaina householder. The second, *i.e.*, *manuṣya* (human *āyuḥ*), is the fruit of actions of a middling-type, such as partial control of the senses, desires, passions and the like.

The third, or the animal form of life, is forced on the soul in consequence of a slavery to the senses, regardless of the means employed for their gratification. Sensual lust, deceit, the preaching of falsehood for procuring livelihood, excessive grief, intense aversion to any particular being or thing, giving free reins to imagination to dwell upon the details of past or expected future experiences of sexual and other kinds of bodily pleasures, and praying for future prosperity to indulge in the delights of the senses to the full, are some of the causes that lead to re-birth in the animal kingdom, and determine the longevity of the different types of animal life.

The fourth kind of *āyuḥ*, *i.e.*, that peculiar to the residents of hells, is the consequence of the worst forms of falsehood, *parigraha* (attachment to the objects of the senses), passions, evil thoughts, *himsā* (injury) and the like.

The duration* of life in the four *gatis* (conditions of life, *deva*, *manuṣya*, etc.) is given by the *Siddha Bhagavāns* to vary from less than

* To understand the nature of the *āyuḥ karma*, it is necessary to bear in mind the fact that birth and death are two alternating phases of life of the soul involved in the cycle of transmigration. Neither pure spirit nor matter is, in any sense, liable to suffer death, since the unit of each is a simple, that is to say, indivisible and indestructible substance, and, therefore, not liable to disintegration.

The *kārmāṇa śarīra* of the unemancipated soul which is the product of the union of spirit and matter, is the factor which determines the liability to birth and death, for so long as it exists—and it is only destroyed just prior to the obtainment of final emancipation—it remains liable to changes of form resulting from the processes of inflow of matter into, and of its removal from, the constitution of the soul. Time, the ubiquitous medium of change, aptly called *kāla* (death), because of a change of condition being the essence of death, also tends to bring about a dissolution of form, in consequence of the operation of bodies on one another. Thus, while the bondage of the soul is prolonged by the fresh influx of matter, great changes take place periodically, qualitatively and quantitatively, in the composition and structure of the *kārmāṇa śarīra*. When the soul's association with its outer body is rendered impossible in consequence of these changes, or from any other cause, it departs from it, and is then said to die. Its death, however, is a signal for a fresh outburst of its organising activities elsewhere, for it is immediately attracted into a new womb, and at once proceeds to organise—mechanically, no doubt—a new outer body for itself. The force which determines the length of the period of the association between the soul and its outermost body is called the *āyuḥ karma*. This association is liable to come to an end either (1) naturally, as the culmination of the incessant processes of change and re-adjustment going on internally, or (2) by the separation of the soul from its gross body, in consequence of the impairment or des-

48 minutes in the human and *tiryancha* kingdoms to 33 *sāgaras* (oceans)* of years in the highest heaven and the lowest hell. The shortest duration of life in hell is 10,000 years in the first hell, and the same is the shortest duration of *deva-āyuḥ* in the lowest heaven. There is no premature death in the celestial or nether regions, though the beings belonging to the human and *tiryancha gatis* may die before the exhaustion of their *āyuḥ karma*.

The causes of the principal *nāma karma prakṛitis*, broadly speaking, resolve themselves into two general types, the *śubha* (auspicious) and the *aśubha* (inauspicious). Those of the first kind are pure holy thoughts, straightforwardness, honest behaviour, frankness, candour, fair-dealing, love of truth, and the like; while those of the second are trickery, dishonesty, perversion of truth, falsehood, cunning, keeping false weights and measures, preparing false accounts, making faces, mimicry, prejudice, fanaticism, merriment at the malformation of others, and all other actions of a similar type which imply a distorted frame of the body, or mind, or both.

The causes of the *tirthaṁkara nāma karma prakṛiti*, the holiest and most auspicious of all the *śubha* energies of *karma*, are: (1) perfect

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truction of some vital organ or organs. The distinction between these two kinds of causes of death lies in the fact that, while the association of the soul with its gross body is rendered impossible in consequence of the changes in the structure of the *kārmāṇa śarīra* in the one case, in the other it is due to the impairment or destruction of some vital organ of the outermost body itself. Hence, premature death is a possibility of experience where the outermost body is liable to be destroyed accidentally, but not where it enjoys an immunity from accidents, as is the case with the *vaikṛiyaka* body (of *devas* and residents of hells), the parts of which, as the Scripture shows, immediately join again on being pierced or cut. Those who maintain that no one can die before his time, necessarily deny premature death, but they forget that the force which regulates the natural duration of life necessarily resides in the *kārmāṇa śarīra*, while an accidental termination of life is the result of forces operating from without. The unconsumed residue of *āyuḥ karma* is, in cases of accidental death, dissipated at once.

It is also evident from the nature of the *āyuḥ karma* that the idea of a perpetuation of the physical life is a self-contradictory one. The *āyuḥ karma* is like a lump of sugar placed in a flowing channel of water, and is bound to be dissolved sooner or later. Nor is it possible to reinforce a force generated in a past life, for the nucleus of the past is like the effervescence of aerated water which cannot be augmented afresh by any means.

* A very large number.

faith, (2) control of passions, (3) observance of vows, (4) constant meditation on the *tattvas*, (5) fear of re-birth (*saṁsāra*), (6) unstinted charity, (7) performance of austerities, (8) protection of *munis* (ascetics) engaged in *tapa*, (9) nursing and otherwise tending sick saints, (10) devotion to the omniscient *tirthaṁkara* and reflection on His virtues and attributes, (11-12) reverence for the *āchārya* (Pontiff), the *upādhyāya* (Teacher or Preceptor), (13) reverence for the Scripture, (14) due observance of the six essential rules of conduct: [(i) daily meditation, (ii) praise of the 24 *tirthaṁkaras*, (iii) salutation to one of the Masters, (iv) confession of sins, (v) study and (vi) self-contemplation with a disclaimer of the sense of attachment to the physical body], (15) teaching and preaching the doctrines of Jainism, with a view to remove the darkness of ignorance from the world, and (16) cherishing great love for all true believers.

It is worth while to note that the *nāma karma* is chiefly concerned with the formation of the limbs of the physical body which is organised by the soul with its own inherent energy. At the end of each form of life a mechanical re-adjusting of the 'liquid' compound consisting of the *jīva* and the matter of its two inner bodies, the *kārmāṇa* and the *taijasa*, takes place, altering its constitution and the type of its rhythm, in obedience to the influence of the forces stored up in the mass. The resulting form is the seed of the next life, the rhythm of which represents the sum-total of the forces which are to come into play in the body to be organised in the new surroundings to which it is immediately mechanically drawn. The number of these types of rhythm—Plato would have called them 'Ideas'—is 84,00,000, as given in the Scripture. It is the rhythm of the seed-like compound of spirit and matter which, consisting, as it does, of the different kinds of *karmic* energies, is responsible for the formation of the various limbs of the body. Each time that the soul, enshrouded in its two inner coats of matter, enters a new 'womb' suitable for the organisation of a body, it absorbs or attracts to itself, particles of matter which, in consequence of the operation of the different kinds of energies residing in the *kārmāṇa śarīra*, are used for the organizing of the numerous bodily organs. The complexity of the organism is thus due to the complexity of the forces

residing in the tiny globule of spirit and matter—the *kārmāṇa śarīra*.

We may now proceed to consider the nature of the causes of the seventh group of *karmas*, namely, *gotra*, which determines the circumstances of life. Obviously the status of the soul, whether high or low, depends on the status of the family in which it takes its birth; and the birth in a particular family is the consequence of its being drawn to a particular 'womb'—the word is here used in its widest sense including the *upapāda*,* the *garbha*,† and the *sammurachhana*‡ forms—by the mechanical action of its inherent force, the result of its own actions in a past life.

The type of actions which lead to a low status includes pride of birth, lineage, descent, beauty, or learning, the insulting of others for their low birth, and the like, also want of respect for the *Deva* (the holy *Tirthaṁkara*), *Guru* (spiritual teacher) and *Śāstra* (Scripture), and delighting in proclaiming the low status and circumstances of another. The opposite kinds of actions, such as self-abnegation, humility, worship of the true *Deva*, *Guru* and *Śāstra*, lead to birth in a high family and happy, prosperous surroundings.

We now come to the eighth and the last group of *karmas*, the *antarāya*. Its causes may be briefly said to consist in those actions of the soul which tend to interfere with the full development of the functions and faculties, as well as with the freedom of action of another. The following are fairly typical of this kind of actions; preventing another from making a gift, robbing others of their success in their enterprise, spoiling and marring the enjoyment of another, or depriving him of the opportunity for the full development of his natural powers and functions. The marrying of little children or of young girls to aged men, the misappropriation of charity-funds, neglecting to educate one's

* *Upapāda* is the method of birth of *devas* and residents of hells, who are born without conception and attain to adolescence at once.

† *Garbha* means conception in consequence of sexual congress.

‡ *Sammurachhana* is the form of birth in which the soul directly attracts particles of matter to itself to organise its body. It is found in those low forms of life in the animal and vegetable kingdoms which are not born after the manner of *garbha*.

children, preventing one's servants and dependents from following the path of true *dharma*, and many other similar acts of omission and commission are also causes which engender the *antarāya karma*. *Virya* or the fifth kind of *antarāya* is also caused by foods which augment laziness and foster lethargy of mind, or body, or both.

The above is a fairly complete list of the specific causes of the different kinds of *karmas*, and although it is possible to carry on the process of analysis further in the domain of causalty, it will serve no useful purpose to analyse these causes still further. It may, however, be pointed out here that many of the actions described as the causes of the different kinds of *karmas* might, at first sight, appear to have little or no causal connection with the energies they are described as engendering, but a careful study of the motives from which they proceed and of the accompanying attitude, or condition, of the soul would at once reveal them to be true to their description. For instance, the reader may well ask what is the causal connection between the act of marrying one's children at an early age and the resultant energy of the *antarāya karma*, but if he will take into consideration the state of the mind of the parent who acts in this manner, he will soon discover that the latter has no idea of the evil consequences which result from the uniting of little ones in the bonds of matrimony, and is purely guided by what he considers to be conducive to his own pleasure. Thoughtlessness and selfishness, thus, are the causes which lie at the back of this evil practice, and these, undoubtedly, are the signs of soul's negativity, the chief cause of all kinds of weakness. Besides this the form of pleasure which one can possibly derive from marrying one's child at an early age, being purely of a sensual type, and consisting, as it does, in the giving of feasts, the performance of *nautch* and the like, clearly points to the fact that the mind is completely taken up with the gratification of the senses.

We thus have soul's negativity coupled with the desire for sense-gratification; and these combined lead to an influx of material particles which easily find a lodgment in, and tend to clog up, certain parts of the *kārmāṇa śarīra* upon which depend the organising and functioning of all bodily organs. Now, since the idea and actual sight of little children playing the rôle of married people is pregnant with the sug-

gestion of the abeyance of sexual function, the inflow of matter takes place in and clogs the very centres which are concerned in the formation, development and proper functioning of the generative organs. The result is that the *antarāya karma* of the third and fourth kinds is generated at once, the consequences of which shall have to be borne by the soul in its present or future life or lives.

This one illustration practically disposes of all other *karma*-engendering actions whose causal connection with the specific energies they give birth to may seem to be too far-fetched or remote. It should also be distinctly understood that habits play no unimportant part in the operation of the force of *karma*, since an action repeated a number of times has a tendency to become automatic.

Thus, the operation of the law of *karma* is governed by the two following rules, namely, (i) every action affects that part of the *kārmāṇa śarīra* which corresponds to the physical organ concerned, or involved, in its performance, or in the mental suggestion relating to its performance, and (ii) every repetition leans towards the automatism of habit.

So far as the first of these two rules is concerned, it is not difficult to perceive that the influx of matter should affect the *kārmāṇa śarīra* in a part corresponding to the physical organ involved in the doing of any particular act, because it is the organ principally concerned in the deed, and, therefore, the only natural seat of influx.

As regards the second rule, also, it is clear that habit implies an unconscious intensification of the impulse to act, and means neither more nor less than the tightening of bonds, though in the case of virtuous deeds every repetition has the effect of making the bondage more and more pleasant.

Those who do not control their passions and evil actions, thus, run the risk of becoming perfect slaves to their sway, and may have to experience consequences which they little dream of in this life.

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CHAPTER VI

NIRJARA

The ceaseless activity of the *saṁsari* soul, while responsible for its ever-renewing bondage, is also the cause of its constantly changing circumstances. As new particles of matter flow into the *kārmāṇa śarīra,* they ceaselessly modify its constitution, while old particles are being dislodged and displaced and ejected.

In this respect the *kārmāṇa śarīra* resembles the surface of a pond fed by a channel in which the processes of inflow and evaporation of water are constantly going on. This mechanical process of ' evaporation ' of *karmas* is called *savipāka nirjarā,* which means the removal of matter from the *kārmāṇa śarīra* in the ordinary course of things. The other kind, called *avipāka,* is the process of the removal of matter, and the consequent destruction of *karmic* energies, by individual exertion; and it is this second kind of *nirjarā* which is the direct cause of *mokṣa.*

Avipāka nirjarā consists in the performance of *tapa* which literally means heating. As pure gold can be easily separated from alloy by putting the impure compound on fire, so can a *jīva* free himself from the various kinds of *karmas* by *tapa* (asceticism). It should be borne in mind that dependence on any outside agency for the removal of one's *karmic* bonds not only means so much time wasted, but is also fraught with the most harmful consequences. Our investigation into the nature of the bonds which hold us tight in their grip has revealed the fact that they arise only from our own desires, beliefs, passions and the like, and cannot be destroyed, by any possibility, so long as we do not obtain full control on our own actions. The training of the individual will, then, is the only way to salvation, and it is no exaggeration to say that no one who does not seriously take himself in hand has the least shadow of a chance of acquiring the freedom of Gods.

Tapa is of two kinds, *bāhya*, and *antaranga*, the one signifying the controlling of body, and the other of mind. The former of these consists in the process of self-restraint, and is of the following six kinds:—

(i) *Anaśana*, or fasting, the frequent observance of which is well-calculated to purify the sense-organs, on the one hand, and to lessen the sense of attachment to the objects of bodily enjoyment on the other.

(ii) *Avamodarya*, or the avoidance of full meals. The habitual practising of this form of self-restraint would go a long way towards eradicating laziness from the system and would impart fresh energy to the mind.

(iii) *Vrita parisankhyāna*, or putting restrictions in regard to food, for instance, taking the vow that nothing would be eaten on a certain day unless it be given by a king or in golden vessels, and so forth.

(iv) *Rasa parityāga*, or abstaining from one or more of the six classes of eatables, namely, clarified butter, milk, *dahi* (a kind of sour milk), sugar, salt and oil, that are termed *rasas* (that which impart relish to food).

(v) *Bibikta śayyāsana*, or living in unfrequented places, away from the haunts of men; staying in unoccupied houses, and the like.

(vi) *Kāyakleśa*, or the practising of bodily austerities such as remaining in the sun in summer, standing under a tree in rain, or on the bank of a river in winter. The object of *kāyakleśa* is to get over the longing for bodily comfort, and to prepare the system to bear the inclemencies of seasons without disquietude of mind.

The practising of these six forms of physical austerities is necessary for perfection in the *antaranga tapa*, which is also of six kinds, *viz.*,

(1) *Prāyaśchitta*, the doing of penance for faults committed through *pramāda* (laziness).

(2) *Vinaya* which is of four kinds, *viz.*,

(*a*) *darśana vinaya*, the establishing of the mind in right belief, or faith, and showing respect to those who have such belief;

(*b*) *jñāna vinaya*, observing due respect for those who are endowed with true wisdom, and the acquisition of *jñāna;*

(*c*) *chāritra vinaya*, the observance of the rules of conduct becoming a layman and a saint, and the reverence of those who follow these rules; and

(*d*) *upachāra-vinaya*, behaving with great respect towards the Scripture of truth, saints and holy personages.

(3) *Vaiyāvritya*, serving and attending upon holy saints, and offering them food, books and the like.

(4) *Svādhyāya*, or the acquisition and spreading of truth with energy. This is of five kinds, *viz.*, (i) reading, (ii) questioning those more learned than oneself, (iii) meditation, (iv) retaining what is learnt, and (v) preaching it to others.

(5) *Vyutsarga*, discrimination between the soul and the body.

(6) *Dhyāna*, or contemplation, *i.e.*, the concentration of the mind on some object, and, in the highest sense, on the soul.

Of these six kinds of *antaranga tapa*, the last, called *dhyāna*, is the chief cause of *mokṣa*, so that the remaining five forms of the internal and all the six of the physical austerities are only intended as preparatory steps for its practising. It is to be observed that the desiring *manas* (mind) is an extremely swift rover, passing from object to object with the rapidity of thought, and the hardest thing to control. Unsteady, full of desires, constantly engrossed in sense-gratification, volatile and unaccustomed to restraint, it is the principal cause of disturbance in the purity of *dhyāna*, and capable of upsetting the determination of all but the most resolute ascetics of indomitable, iron will. The holy *āchāryas* have, therefore, laid down these scientific rules of austerity to bring this most intrepid enemy of mankind under the control of will, so as to enjoy undisturbed contemplation.

Apart from this the analysis of the attitude of pure contemplation would show that its attainment is compatible only with the quiescence of the body and the mind both. Hence, they both must be taken in hand for ascetic training, and completely subjugated to the aspirant's will. It must be remembered that ascetics do not drop from the sky, but come from the class of laymen, so that when a layman is impressed with the truth of the continuity of life in the future, he begins to reflect on the circumstances in which his soul would find itself after the somatic death in this world. Meditation on the nature of the soul and other substances convinces him of the fact that the making or marring of his future is a thing which is entirely his own concern, and that as a sensible man he ought to live the life which is conducive to his spiritual good rather than the life of an animal engrossed in the enjoyment of the senses.

Arrived at this conclusion, his mind longs to ascertain what others have said on the subject and to find out if his own conclusions are true. He then takes to the study of Scripture which is the final authority on the subject. His faith in the Word of Truth increases with his insight into the nature of the *tattvas*, and he no longer ridicules the descriptions of things and events in the holy *śāstras*. His conduct also becomes characterised by purity of thought, speech and action, and, finally, when the longing for liberation from the bondage of *saṁsāra* (transmigration) begins to actuate him intensely from within, he throws off the shackles of worldly attachment, and takes to *tapa*. Thus, no one can become an ascetic without having first undergone the preparatory training enjoined on the laity, though owing to the fruition of *śubha* (auspicious) *karmas* of a past life, or lives, the course of training may be considerably shortened in particular cases.

Thus, the spiritual training of the soul consists of two sets of rules, one of which apply to the laity and the other to those who have reached the state of *vairāgya* (renunciation). The dynamic power which enables a man to persevere in the observance of these rules lies in the craving of the soul for liberation, and the craving itself is rooted in the knowledge that the life in *saṁsāra* is full of pain and misery, and that the soul, the true source of immortality and bliss, is to be freed from the bondage

of sin before it can manifest its natural attributes in perfection. It must be conceded that so long as the soul depends on any outside agency for the attainment of its Ideal, it only betrays its inner emptiness and negativity which are a sure sign of failure in the spiritual realm.

Of the rules prescribed for laymen and saints, those suitable for the former are divided into twelve *vratas* (vows) and eleven *pratimās*, in addition to thirty-five minor directions for general conduct enjoined on every householder.

The layman begins with the avoidance of the five *atichāras* (shortcomings) of faith, namely, (i) entertainment of doubt after once being convinced of truth, (ii) desire to belong to another faith, (iii) beginning to doubt the efficacy of the Law (*dharma*) in moments of suffering, (iv) praising hypocrites, and (v) constant association with those known to follow a wrong faith. This will enable him to observe the vows which mark the first stage of Right Conduct. The twelve vows* are:—

(i) To refrain from killing and destroying. Killing means the forcible separation of the body of gross matter from the two inner bodies, the *kārmāṇa* and the *taijasa*. It is forbidden, because it is the source of pain to the living being concerned, and also because it betrays ignorance of the nature of the soul in the destroyer. *Hiṁsā* is the immediate cause of hard-heartedness, and leads to re-births in hells and to suffering and pain generally. This vow extends to all kinds of killing whether it be done for sport, science (vivisection), dress (skin, feathers, and the like), food, private revenge, or religion (sacrifices). A king who fights in defending his empire, however, does not violate this vow, for his motive is to protect his subjects. The same is the case with the judge who punishes to maintain law and order. The vow also extends to such acts as tying up animals too tightly, beating them mercilessly, cutting

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* The first five of these vows are called *aṇu vratas* (minor or less rigid vows), the next three *guṇa vratas* (*guṇa*=qualities) because they widen the scope of the five *aṇu vratas*; and the last four *śikṣā* (study) *vratas* because of their being helpful in study and meditation.

their limbs, overloading them or neglecting to feed them properly. Of the five types of living beings, the one-sensed and the like, a layman is forbidden to kill, or destroy, intentionally and without justification, all except the lowest (the one-sensed, such as vegetables, herbs, cereals, etc., which are endowed with only the sense of touch).

(ii) Retraining from falsehood. This vow is transgressed by revealing the secrets of others, harsh speech, forgery and the like.

(iii) Stealing or taking what is not freely given is the subject-matter of the third vow. Selling goods not up to sample, employment of false weights and measures, adulteration, counterfeiting current coins and notes, receiving stolen property, employment or encouragement of thieves, and harbouring of dacoits are some of the forms of its transgression.

(iv) Refraining from indulgence in sex-passion. The *muni* is naturally enjoined to practise complete control, since sex-passion is a great enemy of spiritual progress; but the layman only vows to restrict his carnal lust to his married spouse. Artificial or unnatural gratification, encouraging others in sexual lust, looking lustfully at any woman other than one's own wife, use of aphrodisiac remedies when weak, and the like, constitute a transgression of this vow.

(v) Putting a limit on one's possessions. This is calculated to lessen constant craving, pride and the sense of material greatness.

(vi) Setting bounds to one's travels. This does not apply to a *muni*, who is not allowed to use any kind of conveyances or horses.

(vii) Limiting the number of articles of *bhoga* (those which can be enjoyed only once, such as food) and *upabhoga* (which can be enjoyed more than once, such as furniture, clothes). The object being the control of نفس (*nafs*=lower nature),

the layman should cheerfully place greater and greater restrictions on his senses, remembering always that the aim of life is the attainment of *mokṣa*, but not the pursuit of sensual pleasure or lust.

(viii) The eighth vow is designed to guard against unnecessary evil befalling others, through one's carelessness. One should not wish evil to another, nor think evil of any one. One should take care not to let oil, milk and other liquid substances lying about uncovered, for flies and other kinds of small insects get killed thereby. One should keep as few weapons as possible. The encouraging of another in evil deeds is also prohibited. We should not also fear the loss of any of the good things we have—wealth, friends, health, etc., etc.,—nor imagine that conditions of poverty, disease, ill-luck, and the like are in store for us. Even undue anxiety to get rid of disease, poverty, and other undesirable conditions is to be avoided. The vow also condemns such deeds as rejoicing at the death of another, approving of another's crime, speaking ill of one's enemies, misrepresenting, desiring the death of another to come into his property, or for one's own safety; giving gratuitous advice, lending dangerous weapons, such as guns, fishing tackle and the like; sheer carelessness of thought, word and action; drinking, meaningless chitchat, excessive sleep, talking about things which do not concern one, writing immoral books, selling evil medicines and poisons, buffoonery, abuse and all other like forms of thought and deed.

(ix) The *sāmāyika* vow. It consists in spending a certain amount of time at least once every day in a particular place, praising the Teacher, recounting the merits of the Liberated Souls, repenting of evil deeds, and, in a general way, cultivating dispassion and the spirit of equanimity.

(x) The tenth vow is a severer form of the sixth, and consists in limiting one's movements, at least once a year or so, to one room or, at the most, to one's house. This is

transgressed by ordering things from beyond, or by transacting business outside the limits.

(xi) The next vow is a severer form of the ninth. Prolonged meditation coupled with fasting is its characteristic. The layman should try to spend a whole day, four times a month, in holy meditation, and should observe fasting on those days.

(xii) Sharing one's food with some holy monk, or a pious *śrāvaka* (householder), and giving him presents of books and other useful articles, at least once a year.

In addition to these twelve, there is another vow which a man on the point of death is expected to take. Its object is to be inferred from the following formula in which it is generally worded:

'I vow to abstain from the four kinds of eatables, that is, from substantial things, e.g., bread, *dāl* (pulses) etc., from the dainty tit-bits—cakes, puddings, creams and the like—from *semi*-liquids, such as gruel and porridge, and from liquids, e.g., soups and *sherbets*, as long as I live."

Terrible and cruel as this last vow may appear to the uninitiated, it is the severest form of austerity, and, therefore, leads to the greatest prosperity in the next life. There is no idea of suicide involved in the operation of this vow, since it is only taken when the last remaining hope of life is given up. At that supreme moment of life, when fate may be said to be trembling in the balance, the successful carrying out of a terrible resolve like this is an ample guarantee of future happiness, for the exertion of will to adhere to its resolve, in the trying moments of a departing life, goes a long way to remove its negativity, and thereby enables the soul to attain to the region of heavens where pain and misery are the least known.

We now come to the eleven *pratimas* which may be described as follows:—

(i) The worship of the true *deva* (God, *i.e.*, *tirthaṁkara*), *guru* (preceptor) and *śāstra* (Scripture), and the avoidance of gambling, meat, wine, adultery, hunting, thieving and falsehood.

(ii) The keeping of the vows, and the *samādhimarana* (the last vow taken on death-bed).

(iii) The observance of the *sāmāyika* vow three times a day.

(iv) The observance of the eleventh vow at least four times a month.

(v) Refraining from eating uncooked vegetables, plucking fruit from a tree, and the like.

(vi) Abstaining from food after sunset.

(vii) Sexual purity now assuming the stricter aspect of celibacy; also not decorating one's person.

(viii) Abstaining from all kinds of occupations and trades.

(ix) Divesting oneself of wealth, that is, dividing one's property among one's sons or heirs, and otherwise training oneself generally to bear the hardships incidental to a life of asceticism.

(x) Reducing one's wants still further, restricting the number of articles of raiment to an upper and lower garments, eating only what is permissible, and that only if offered at meal-times and without special invitation; refraining even from giving advice on matters relating to family honour, business, and the like.

(xi) The complete renunciation of the householder's life, retiring into a forest and adopting the rules laid down for the guidance of *munis*, retaining only a strip of cloth to cover one's nudity.

The Jaina layman is required to be a model of virtue. He should possess sweet speech, and be devoted to the service of all living 'nature.' He should not disclose the faults of any one, nor betray the confidence of men. Charity, trustworthiness, equanimity, gratitude and cheerfulness are amongst the virtues he is required to cultivate. His life should be characterized by profound thoughtfulness, and he should be always eager to copy the virtues of others. He should be devoted to *dharma* (religion), and detached from irreligion and false doctrines. In the performance of the six-fold daily duties of his class—worship of the *Tirthamkara* (God) and the Preceptor, the study of the Scripture of Truth, and the

practising of equanimity, charity and self-denial—he should be ever filled with enthusiasm and eagerness!

The thirty-five rules of good conduct enjoined on a Jaina householder are fully described in Mr. Warren's 'Jainism,' and may be summed up as follows:—

"He should earn his livelihood by honesty, and follow some kind of business which should not be of an ignoble or degrading nature. He should not undertake to do more than he can perform. The layman should marry to avoid promiscuous indulgence. He should not commit any offence, and avoid deeds which have evil consequences. He should respect wisdom and admire the wise. He should control his desires and passions. He should not live in dangerous or infected places, nor in a country where there is no adequate protection of life or property. He should walk in the footsteps of the wise and the spiritually advanced, and should not keep the company of bad persons. He should not build his house in a place altogether open or too much concealed. He should dress himself simply, and his expenses should be in proportion to his income. He should follow the customs of the locality where he resides, unless they involve a violation of the rules of *dharma* (religion). He should not eat such things as meat, nor take to intoxicants. He should not slander anybody, especially the king. He should respect his parents, and avoid giving offence to others by his actions, maintaining and preserving those dependent on him. He should live peacefully, respecting and serving the Tirthaṁkara, the Preceptor, the guest and the deserving poor, and observing moderation in all things. He should sympathise with all, but avoid too much intimacy with any. With regard to the four objects of life—*dharma* (virtue), *artha* (wealth), *kāma* (pleasure) and *moksha* (salvation)—he should never allow the higher to be sacrificed for the sake of a lower one. He should daily read the Scripture and observe the rules of life, excelling in right conduct and aspiring to rise higher and higher every day. He should avoid obstinacy and develop a partiality for virtue. His attitude towards religion, philosophy, opinions and beliefs should be that of a critical student, and he should try to solve all the doubts that arise in his own mind."

If the householder would carefully observe these rules of conduct, he would come into the possession of the following twenty-one marks which every true gentleman should possess. He would be serious in demeanour, clean as regards both his clothes and person, good-tempered, popular, merciful, afraid of sinning, straightforward, wise, modest, kind, moderate, gentle, careful in speech, sociable, cautious, studious, reverent both to old age and ancient customs, humble, grateful, benevolent, and attentive to business.

By the time that the householder becomes steady in the observance of the above rules of conduct and *pratimās* he is qualified to become a *muni*. The admission into the order of monks is accompanied by the impressive ceremony of *keśa-lochana* which means the pulling out of hair. Perhaps this was intended as a test of the true spirit of *vairāgya*, since the intensity of the feeling of disgust with a purely animal existence and the proper observance of the rules of conduct enjoined on a layman suffice, by themselves, to bring into manifestation, to a fairly appreciable extent, certain of the natural powers of the soul which enable it to endure pain with a cheerful heart. The intoxicating rhythm of true joy, which is only partially felt by a householder, is one of such powers, and suffices to make one immune to almost all kinds of bodily pain.

The *keśa-lochana* over, the householder becomes a wanderer, and dependent for his very subsistence on the charity of others. He may possess nothing of value—neither clothes, nor metal, nor anything else. His conduct must be characterised by the highest degree of self-control, and he should perfect himself in righteousness, mercy, equanimity, renunciation, and all other auspicious qualities of a like nature. His object being the attainment of absolute freedom from the trammels of transmigration, he pays no attention to the taunts or jibes of men, nor to the objects of the senses, nor even to the embellishment of his own person. He aims at the perfection of the holiest form of *dhyāna* (self-contemplation), the immediate cause of emancipation, and leaves all other things, such as the embellishment of his physical 'prison' and the like, to those who have no desire, or capacity, to realise the great Ideal of Immortality and Bliss. What others say or think of him does

not worry him; he is indifferent to the vagaries of fortune and the inclemencies of seasons, and steadily pursues the course he has deliberately adopted for escaping from this Vale of Tears. While as a householder he had vowed only to spend a certain portion of his time daily in the reading of Scripture and meditation, he now devotes every moment of his life to these holy objects, and brings all his energies to bear on the attainment of pure, undisturbed *dhyāna*. The five great vows which he now takes are similar to those of the layman, but of unbending rigidity.

(i) His first vow relates to the observance of *ahiṁsā* (non-injury) in the widest sense. The ascetic must try to avoid even injuring the one-sensed form of life to the best of his ability. He must walk along the trodden path, so as to be able to detect the presence of any insects; be careful as to the food that is given him by others; avoid injuring the insects that might have got into his books, and be circumspect in depositing refuse—excretions and the like—so as not to injure any insect's life.

(ii) The second vow enjoins avoidance of untruth, which means not only the speaking of truth, but also the abstaining from unpleasant or rude speech. There are five special points to be observed in connection with speech. One should never speak without deliberation, nor in wrath. Speech when the speaker is influenced by greed is to be condemned, and the same is the case when one is moved by fear. To tell a falsehood for fun, or from the desire to return a smart repartee, is also to be avoided.

(iii) Non-stealing. A monk is required to be exceedingly careful in respect of this vow. He should not even enter any one's house without the permission of the owner, though there be reason to believe that his presence would be welcomed; nor even use books belonging to a brother monk, without first obtaining his permission.

(iv) The vow of absolute celibacy. One should not look at the feminine form, nor occupy any seat previously occupied by

a woman or by a female animal or an eunuch, nor recall to mind the incidents of any past experience of pleasure in connection with the female sex, nor decorate one's person, nor eat highly-seasoned food.

(v) The vow of renunciation. All liking for pleasures of touch, taste, smell, form (beauty), or word (literature), and for all the objects of the five senses, also hatred or loathing for unpleasant objects, must be completely surrendered to the pursuit of the sublime Ideal of the soul. The saint should rid himself even of the loinstrip.

These are the five great vows of asceticism; and, as stated before, they differ in the degree of rigidity from the five similar vows of the layman.

The aim being the attainment of liberation from the liability to repeated births and deaths, the ascetic must ardently and earnestly strive for the emancipation of his soul in every possible way, shunning virtue as much as vice—since they are both instrumental in the prolongation of bondage—and trying all the time to establish himself in the purity of contemplation of his own effulgent spirit. It is not to be supposed that the shunning of all kinds of activities of the mind, speech and the body is tantamount to idleness, pure and simple, or leads to stultification of character, as some unthinking writers have urged. The process of self-contemplation has nothing in common with laziness or the indolent lack of character, and aims at the realisation of sleepless bliss, infinite perfection, immortality and freedom from all kinds of ties and bonds. There is no use denying the fact that what we call character means neither more nor less than a resolute frame of mind, in which all sorts of evil passions and emotions are generally allowed to be smuggled under the name. Self-contemplation does not, in any sense, imply the eradication of will, rather, on the contrary, it leads to its development in the highest possible degree, so that if the word character be employed in its true sense, it is only in respect of the Perfect Ones that it can express its full purport. Nor has the non-performance of virtuous deeds the effect of exposing the Holy Ones to blame for not doing good; for the kind of good which flows from the Perfect Ones cannot be equalled by men even

in imagination. Men generally do good by gifts of money, medicine, clothes and the like, which, even when we lose sight of the fact that these things are not always acquired or amassed with a strict regard to the rules of virtue or good conduct, can only go to afford temporary relief to the suffering poor, or, at best, enable them to stand upon their legs to enter into the struggle for life,—to thrive at the expense of their fellow-beings. The good that constantly flows from the being of the Perfect Ones is not to be compared with this kind of human philanthropy; it is the greatest good which one living being can do to another, and consists in the imparting of the knowledge which would enable each and every soul, who cares to benefit thereby, to attain freedom from all kinds of bonds, and the perfection and joy of Gods! And not only is the knowledge imparted by the Holy Ones the true source of freedom and joy, the example set by Them is even more useful to those who aspire to escape from the pain and misery consequent on embodied life. Their holy feet have illumined the Path to the highest height of glory, and we have Their noble example before us to inspire and encourage us in the pursuit of the Ideal! Let no one in his senses call this idleness or stultification of character.

It is true that the Perfect Ones do not concern themselves with the affairs of men—neither does the Over-Lord of theology, for the matter of that, else we should not have terrible slaughter of men in wars, to say nothing of other calamities which periodically befall mankind—but it is no less true that no righteous request of any true follower of Theirs ever remains unsatisfied. The explanation of this seemingly inconsistent statement is to be found in the fact that the will of a true believer (he who actually believes that the Holy Ones are possessed of all kinds of perfection, and are now residing at the top of the universe, enjoying the highest form of bliss) is potent enough to attract to itself all kinds of conditions of prosperity, and is also capable of drawing the attention of the higher order of beings (residents of heavens and other kinds of powerful beings) who can grant every wish in the twinkling of an eye.

To revert to the rules of conduct laid down for an ascetic, it is to be observed that he does not adopt the life of hardship under any external compulsion, but from a conviction of its being the only path to per-

fection and joy. He knows that every weakness overcome is a clear gain, and remains cheerful under the severest trials and mishaps. As he advances steadily along the path, he soon begins to feel the natural delight of his soul, compared with which the ease and pleasure of millionaires and great potentates of the world loses all its fascination in his sight. Onward and onward does he press, making fresh conquests everyday, till the all-illumining effulgence of *kevala jñāna* (omniscience) bursts on his consciousness from within, on the breaking up of the clouds of ignorance and sin, amassed together by the four kinds of his *ghātiyā karmas*. *Devas* now come to worship Him, and so do the best of men. Worshipped and adored by *devas* and men, the Conqueror lingers in the world of men till His *aghātiyā karmas* are worked off, when He rises to the top of the universe to reside there, for ever, in the enjoyment of all those divine qualities and attributes which people associate with their Gods.

The destruction of the *ghātiyā karmas*, it should be pointed out, is accompanied by many kinds of changes in the system of the *muni* who makes a conquest of his lower nature! Sense-perception is lost once for all and for ever, nerve currents are straightened out and lose their *jñāna*- and *darśana*- obstructing crookedness, and the *kārmāṇa* and *taijasa śarīras* are burnt up, as it were, though they still retain their form, owing to the influence of the remaining four kinds of *karmas*. The reason for this is that the sensory system consists of nervous 'threads' which under the influence of the customary forms of activity have become arranged in certain forms, so that when we check the activity of the senses and prevent the mind from wandering in its usual haunts, holding it to a particular point, a kind of strain is produced which tends to unloosen the very structure of nerves and of the knots formed by them. If we now persevere in the attitude of concentration for a sufficiently long period of time, these nervous 'threads' would become completely detached from their old groupings, and fall apart. The ascetic, who knows that the natural 'light' of his soul is obscured by the 'bushel' of matter, and knows how to remove the cover, concentrates his mind on those centres of his nervous system which are the least obscured and affected by matter. As he perseveres in concentration on these centres,

the nervous 'threads' which enter into the 'warp and woof,' of the 'bushel' are loosened and detached from one another, and dispersed in all directions, leaving the effulgence of pure 'Light' free to manifest itself. For this very reason, the liability to sleep, which arises from the preponderance of matter in certain centres of the brain, is also destroyed prior to the attainment of *kevala jñāna* (omniscience).

Dhyāna (concentration of mind), thus, is the direct means to the attainment of *mokṣa*. It not only enables one to purge one's consciousness of all kinds of evil passions and inclinations by preventing the uncontrolled wandering of the mind, but also destroys the veil of matter which bars the manifestation of one's divine powers and attributes—omniscience, bliss and the like. It is, therefore, not surprising that the Scripture should describe it as the sole means of escape from the bondage of *karma*, and should lay down the most minute instructions for its practising.

CHAPTER VII

MOKSHA

In dealing with the subject of *dhyâna*, it is necessary to bear in mind the fact that it is the one most difficult thing to practise, and that all kinds of mental and bodily distractions have to be overcome before anything approaching steadiness can be acquired by the beginner. It is, therefore, necessary to know the nature of the causes which interfere with the fixity of concentration, and lead to unsteadiness of mind. These causes naturally fall under three different heads, *viz.*—

(*a*) those that concern belief, or faith,

(*b*) those which spring from the activity of an uncontrolled mind, and

(*c*) those that arise from bodily unsteadiness.

In respect of the first kind of these causes, it is sufficient to point out that no one is likely to apply himself to the practising of holy concentration who is not convinced of the truth. It is, therefore, the first duty of the aspirant after emancipation to acquire the knowledge of truth, which can be done by study and meditation. For this purpose one should cultivate the habit of thinking for oneself, on lines of cause and effect, that is, scientifically. Naturally, those whose early training has given them a scientific turn of mind will find it easier to arrive at the exact truth. The importance of imparting the proper kind of education to little children cannot be overrated for this reason; for while no one whose mind is stuffed with superstition and myth can possibly grasp the truth without unlearning the 'wisdom' that was hammered into his mind in his infancy—and many become too prejudiced against truth to undergo the unwinding process—he who has received the right kind of training has all the advantages which open-mindedness, freedom

from bias and high intellectualism combine to put at the service of every true student of nature. No one certainly is at all likely to know the truth who allows prejudice or bigotry to obscure his intellect. Another thing to bear in mind is that knowledge and belief are two different things, and have to be distinguished from one another. Many people profess to believe in a thing, but their actions only show them to be hypocrites, for the test of belief is that it should begin to actuate one from within as far as his circumstances would permit. It is not meant that purity of conduct can be acquired all at once, but that regret is felt at each wrong step taken, and there is a longing to repair the damage done. Self-chastisement and the actual undoing of the injury inflicted upon another are the characteristics of a firm belief, while perfect faith leads to the avoidance of sinful actions altogether.

The causes which interfere with the acquisition of truth may also be briefly pointed out. They are three-fold in their nature, and consist in want of respect for the true *deva* (God), the true *guru* (Teacher) and the true *śāstra* (Scripture); for these are the only sources of right knowledge from without, and it requires no great familiarity with logic to predict that he who ridicules any or all of them necessarily denies the truth of their Word, and is thereby debarred from the acquisition of truth. It is also worth while to understand the true functions of these objects of worship. God is worshipped because He has realised the Ideal of the soul, because He is a living example for every aspiring soul, and because He is the true source of religion; the *guru* is revered because he imparts true instruction and because without his practical help it will be exceedingly difficult, though not impossible, to tread the thorny path of Self-realisation; and the claim of the *śāstra* to worship rests on the ground that it is the last resort in case of doubt, and the only authority on matters which fall outside the domain of intellect, such as the description of heavens and hells and the like. The Scripture might, no doubt, appear at times to be in conflict with the conclusions arrived at by modern science, but it is necessary to bear in mind the important fact that the dictum of modern science on matters spiritual is not based on anything approaching the omniscience of the Perfect Ones, and is admittedly grounded on nothing more certain than the weight of *prob-*

ability. Above all, the opinion of ill-trained men, and even of scientists, formed as the result of the demolition of mysticism and misunderstood theology, is to be accepted with the greatest caution. These gentlemen, finding the dogmatic preaching of certain obscure and incomplete systems of theology unreasonable and opposed to the healthy voice of common sense, are apt to make sweeping assertions about religion, holding every form of it to be devoid of sense, without properly studying the subject. If the seeker after truth will not allow his mind to be swayed by imperfect or inexhaustive research, or one-sided statements of fact, and retain his composure in the midst of the Babel of voices, he will, ere long, discover that there is nothing intrinsically absurd in the Scripture of Truth, even in respect of matters not ascertainable with the intellect—descriptions of heavens and hells, the past history of saints and Saviours of mankind and the like. He will find that the intellect can neither prove nor disprove the Scriptural text in respect of these matters with conclusive effect, so that he has to fall back upon the testimony of the Authors of the Scripture till the manifestation of the higher types of knowledge puts an end to the controversy, by enabling him to directly perceive the truth for himself. The absolute accuracy of the text with regard to all matters determinable by reason is a guarantee of its truthfulness even in respect of those which fall beyond its legitimate province, and suffices to form the basis of faith for the laity. In practice it will be seen that the more the Scriptural text is found to be in agreement with the conclusions of an unbiased mind, the greater is the respect, and, consequently, also, faith, which it will engender in the heart.

The layman should begin by harnessing into service study and meditation which would speedily enable him to discern truth from falsehood, and prevent him from falling into wrong and unworthy company. He must then adopt the truth the moment it is discovered, and worship the true trinity of God, *guru* and *śāstra* till he can stand on his own legs, that is to say, till he can manage to become absorbed in the contemplation of his own *ātman* (soul). Neither the fear of public opinion, the sense of ridicule, nor any other personal or private motive should be allowed to stand in the way of adopting the right faith, or

to constitute an excuse for a policy of procrastination, which not only delays and retards one's own progress, but also misleads those others—children, dependents, friends and the like—who naturally follow one's lead in matters pertaining to religion and morality.

We come now to the second class of the causes which interfere with the steadiness of *dhyāna*. These comprise all those tendencies and traits, including passions and emotions, which have their root in desire. Whenever the mind is engrossed in the pursuit of desire, it displays a tendency to wander away after its objects, thus robbing the soul of serenity and peace and the body of ease and restfulness. The remedy for this kind of disturbance consists in the development of the spirit of renunciation, which will engender the state of desirelessness. Renunciation is developed by study (*svādhyāya*), the company of saintly persons (*satsanga*) and the dwelling of the mind on the twelve kinds of *bhāvanās* already described. They have always been found to be unfailing weapons of the ascetic against the temptations of the flesh and the world.

The third type of the causes of distraction have reference to the unsteadiness of the body, and arise from want of control over the bodily limbs, ill-health, the habit of luxury, *i.e.*, inability to bear hardships and the like. The observance of rules which directly aim at imparting health and strength to the body and the avoidance of the habits of luxury would be generally found sufficient to bring the physical tabernacle of flesh under the control of the will, and to render it capable of bearing the constantly increasing strain of trials and hardships involved in the severest forms of self-denial. Food, it should be clearly understood, plays the most important part in the physical training for asceticism, since it directly affects the constitution of the body and the condition of nerves, which have to be purified of their grossness before they can respond to impulses of the will, in the desired manner. Hence, where impure food is allowed to coarsen the matter of the brain and nerves, it is idle to expect any happy results from the practising of *yoga* (asceticism). The aspirant after immortality and bliss must, therefore, make up his mind to exclude, from his daily *menu*, all those articles which augment the prostration of nerves together with those that do not increase the vitality of the system. Meat and

wine, which not only tend to coarsen the nerves, but which also excite unholy passions and desires, at once fall in the category of things to be avoided, and the same is the case with foods that are hot, excessively sour, pungent, putrid, stale, unwholesome, and those which become tolerable after a time, such as tobacco, and the like. Cereals, vegetables, fruits and nuts, along with milk and its different preparations (clarified butter, sour-milk, and the like), sugar and certain wholesome condiments, go to build up a healthy body, and being delicious, bland and nutritious in their nature, form the best articles of food. It should also be observed here that the best results only follow an early attention to the rules of diet and nervous hygiene, and that delay is not advisable in putting them into practice.

Ease of posture (*āsana*) is also necessary for steadiness of *dhyāna*, since no one can remain in an uncomfortable position for a long time. The general rule with regard to posture is that one should stand or sit in such a way as to produce the smallest amount of tension in his system, taking care at the same time not to sacrifice the spirit of austerity for the love of bodily ease.

The following forms of *āsana* have been especially recommended in the Scripture for the people of this age whose nerves and bones are of an inferior type, as compared with those of the ancients: (1) *paryanka* or *padma*, the sitting posture—holding the head, the chest and the neck in a line, with legs crossed, and the gaze steadily fixed on the tip of the nose; and (2) *khaḍga*, the standing posture with arms held naturally by the sides, but not touching the body, the feet placed at a distance of about two inches from each other and the mind fixed on the point of the nose. If the rules of proper conduct have been regularly observed, the aspirant will acquire the ease of posture with a little practice, and will be able to retain his seat, as long as he pleases, without being disturbed, otherwise he will have to undergo the preparatory course before he can hope to subjugate his body sufficiently to be sure of an easy posture.

The selection of a suitable place for spiritual concentration is also essential for practising *dhyāna*, since external disturbance is a source of distraction. The *yogi* should avoid those places which are inhabited

by cruel, heartless, selfish, irreligious or quarrelsome men, also those dedicated to false gods and goddesses, and resort to those associated with the names of holy *Tirthaṁkaras* and saints. The abode of wild beasts, venomous reptiles, and the like must also be avoided as far as possible, for similar reasons.

The next thing to be known is *prāṇāyāma*, which means the controlling of breath, and, through it, of the vital force. *Prāṇāyāma* is very useful for bringing the senses and mind speedily under control, and consists in three steps, *pūraka* (inhalation), *kumbhaka* (retention) and *rechaka* (exhalation). *Pūraka* signifies taking a full breath, *kumbhaka*, holding it in the region of the navel, and *rechaka*, exhaling it slowly and evenly. Straining of every kind is to be avoided in practising ascetic *tapas* (austerities), and this is so especially with regard to *prāṇāyāma* which might cause any amount of injury to the system if practised rashly, or without due care and caution.

It might be pointed out here that the practising of *prāṇāyāma* is enjoined only in the initial stages of asceticism, when it serves as a useful ally for subduing the senses and mind; it is actually forbidden in the advanced stages of meditation, on the ground that it then interferes with the fixity of *dhyāna* on its object.

When sufficient proficiency is acquired in the practising of *prāṇāyāma*, the next thing to do is to hold the mind in the region of the lotus of the heart (the cardiac plexus). The holding of the mind on a point, called *pratyāhāra*, becomes easy with this practice. There are ten places in the body for mental concentration, *viz.*, (i) the two eyes, (ii) the two ears, (iii) the foremost point of the nose, (iv) forehead, (v) mouth, (vi) navel, (vii) the upper part of the forehead, (viii) the heart, (ix) the palate, and (x) the place between the two eye-brows.

Pratyāhāra accompanied by meditation is called *dhāraṇâ*, which really means the establishing of the object of meditation in the mind. This being accomplished, *dhyāna* becomes steady and may be kept up for any length of time undisturbed. Some kind of meditation, no doubt, is implied in every form of thinking, but the difference between the perfect *dhyāna* of the saint and the thought-activity of the ordinary

man lies in the fact that while the former is master of his senses, body and mind, and may remain absorbed in meditation for as long a time as he pleases, the latter has never anything more than an unsteady, wavering and feeble current of thought at his command. The result is that while the *yogi* solves the riddle of the universe, and ultimately also establishes his soul in its natural, effulgent purity, the layman remains entangled in the meshes of his *karmas*, however much he might boast of taking a hand in the management of the world.

The instrument which enables the *yogi* to remove the *jñāna*-and *darśana*-obstructing impurities of matter from his ' system ' is the point of his highly concentrated *manas* (attention or mind), which derives its energy from an indomitable iron will bent upon the conquest of *karmas*. The ' sharp ' point of this powerful instrument, when applied to the centres of concentration already referred to, begins to pierce the layers of matter which compose the obstructing veil, and in due course of time, the duration of which varies with the energy of exertion in each individual case, cuts asunder the last knot of *karma*, flooding the individual consciousness with the divine effulgence of knowledge, and raising the conquering soul to the supreme and worshipful status of Godhood.

Such is the physical process of emancipation which is purely scientific in its nature. As regards the length of time necessary for the realisation of the Ideal, that really depends on the intensity of *dhyāna*, or concentration of mind, so that where the will has acquired the mastery over the desiring nature in the fullest possible degree, an *antara-mahurata* (a period of less than 48 minutes) is quite sufficient to destroy the *karmic* bonds, while in other cases it may take millions and millions of years.

Dhyāna, it should be stated, is of four kinds:—

(1) *ārta dhyāna* which is the cause of pain and arises from dwelling on the loss of an object of desire, the association with an undesirable person or thing, bodily suffering, and envy;

(2) *raudra dhyāna* which implies the absorption of the mind in *himsā* and other forms of sin;

(3) *dharma dhyāna*, that is meditation on the teaching of religion; and

(4) *śukla dhyāna* or the pure contemplation of one's own soul.

Of these, the first two forms are obviously evil, but the third leads to great felicity in the future re-birth of the soul (if any), and the last is the direct cause of *moksha*, that is freedom from the bondage of *karmas* and the turmoils of *saṁsāra* (transmigration).

Dharma dhyāna consists in thinking on the nature, condition and future prospects and possibilities of the soul, the method of Self-realisation, the form of final release, the attributes of a *Siddhātman*, and the like. The recitation and reading of the holy Scripture and *śāstras*, as well as of the biographies of saints and virtuous laymen, meditation on the different *bhāvanās* (reflections) and nature of *tattvas*—*jīva*, *ajīva* and the like—the worshipping of deified Souls and the reverence of those who have given up the world to lead the life of true asceticism are also forms of the *dharma dhyāna*.

There are the following types of religious meditation (*dharma dhyāna*):—

(i) *ajnā-vichaya*, which is meditation with the aid of Scripture,

(ii) *apāya-vichaya*, that is dwelling on the means for the destruction of *karmas*,

(iii) *vipāka-vichaya* which means reflecting on the effect of *karmas*, and

(iv) *saṁsthāna-vichaya*, or reflection on the nature of the universe and the conditions of life prevailing therein.

Both the layman and the ascetic derive material aid from religious meditation (*dharma dhyāna*), which, when intelligently practised, never fails to engender the spirit of true *vairāgya* (renunciation), in the soul, and prepares it for the practising of the *śukla*, *i.e.*, the highest form of *dhyāna*.

Śukla dhyāna, in its purest form, signifies an unbroken contemplation of one's own *ātman* (soul), and cannot be realised so long as the

all-illumining *kevala jñāna* (omniscience), does not arise in the consciousness of the *jīva*. The preparatory course for the realisation of the *śukla dhyāna*, therefore, consists in the two-fold method of concentration and meditation which give rise to the *kevala jñāna* and fix the form of 'thought.'

If the reader would bear in mind the fact that belief is the builder of character and that the essence of the soul is pure intelligence, which is influenced by its own beliefs to such an extent that it actually becomes what it believes itself to be, he would not find it difficult to understand that steadiness of mind is not possible without there being a corresponding fixity of belief in the first instance. Hence, belief must first mould the essence of spirit before any permanent results are to be expected. To this end the Scripture enjoins the practising of the following kinds of *dhyāna* in the final stages of asceticism:—

(1) *Piṇḍastha dhyāna* which consists of five *dhāraṇās* (forms of contemplation) as follows:

(*a*) *Prithivi dhāraṇā*. The *yogi* should imagine a boundless ocean of the size of *madhyaloka*, motionless and noiseless, of the colour of milk, with a huge resplendent lotus of a thousand petals and a bright yellow stem of the height of Mount Meru in its centre. On the top of this stem he should place, in his imagination, a throne of the brightness of moon, and should imagine himself seated on this throne, in a calm and peaceful attitude of the mind, firmly established in the belief that he is fully capable of destroying the eight kinds of *karmas*, which hold him in captivity and bondage.

(*b*) *Āgneyi dhāraṇā*. When the *prithivi dhāraṇā* becomes firmly fixed in the mind, the *yogi* should imagine himself seated as before, and should further imagine a small lotus of sixteen petals in the region of his navel, with the sixteen vowels, अ (a), आ (ā), इ (i), ई (ī), उ (u), ऊ (ū), ऋ (ṛi), ॠ (ṛī), ऌ (ḷi), ॡ (ḷī), ए (e), ऐ (ai), ओ (o), औ (au), अं (aṅg) and अः (aḥ), inscribed on its sixteen petals (one on each), and the holy

syllable ह्रँ (the middle part of the word *arhanta* अर्हंत) on its stem, shining like burnished gold. He should then imagine smoke slowly emanating from the upper stroke of the holy syllable (ह्रँ) and, assuming the form of a flame of fire, scorching and burning up, in the region of the heart, another lotus of eight petals representing the eight kinds of *karmas*. The fire is finally to be imagined as having spread to all parts of the body, surrounding it in the form of a triangle, burning and reducing it to ashes.

(*c*) *Āśvāsani dhāraṇā* which consists in the contemplation of powerful winds blowing away the ashes of the body from the soul, and scattering them about in the four directions.

(*d*) *Vāruni dhāraṇā.* The *yogi* now imagines a great downpour of rain which washes away the remnants of the ashes of the body from the soul, leaving the latter in the condition of its natural purity, that is as the pure effulgence of intelligence.

(*e*) *Tattva-rupāvati dhāraṇā.* The *yogi* now contemplates his soul as the possessor of all the divine attributes and qualities, having an effulgent 'body' of pure, radiant spirit, free from all kinds of *karmas* and material encasements, and the object of worship and adoration on the part of *devas* and men.

(2) *Padastha dhyāna* which means contemplation with the aid of holy *mantras* (sacred formulas), such as णमो अर्हंताणं (*ṇamoarhantāṇam*), and the concentration of mind on the centres of *dhyāna*.

(3) *Rupastha dhyāna* consisting in the contemplation of the holy form of *arhanta* (*Tirthaṁkara*), seated in the celestial pavilion, attended by Indras (rulers of *devas*, or heavenly kings), of radiant, effulgent glory, spreading peace and joy all round.

(4) *Rupātīta dhyāna*, or meditation on the attributes of the *siddhātman*. This form of *dhyāna* consists in the contemplation of the pure qualities of the perfect, bodiless Souls accompanied with the belief that he who is engaged in meditation is also endowed with the same attributes.

The above are the different forms of *dhyāna* which lead to what is called *nirvikalpa samādhi*, the purest form of self-contemplation. In this state the necessity for thinking is replaced by the all-illumining, all-embracing *kevala jñāna* (omniscience), and the soul directly perceives itself to be the most glorious, the most blissful, the all-knowing and all-powerful being, and becomes absorbed in the enjoyment of its *svābhāvik* (natural) *ānanda* (happiness), free from all kinds of impurities and bonds.

We have already sufficiently described the nature of the *piṇḍastha dhyāna;* the *padastha* need not be dwelt upon any longer in this book, since a knowledge of Sanskrit is necessary for its practising; but the *rupastha* and the *rupātīta* forms of contemplation deserve a word of explanation. Of these, the former, *i.e.*, the *rupastha*, is the form of the *bhakti-mārga* (the Path of Devotion) *par excellence*, since it directly enables the soul to attain to the form and status of God. The form of the *paramātman* is first intellectually determined and then contemplated upon with unwavering fixity of attention, till it become indelibly fixed in the mind. This being accomplished, the ascetic now resorts to the fourth form of *dhyāna*, the *rupātīta*, and with its aid transfers the impress of the *paramātman* from his mind to the essence of his *jīva* or soul-substance, which, in obedience to the law—as one thinks so one becomes—itself assumes that very form, manifesting, at the same time, in the fullest degree, the attributes of perfection and divinity, arising from the action of the concentrated point of attention on the matter of the nervous centres, as described before.

It will not be out of place here to point out the nature of the trouble which is sure to arise from a concentration of mind on an erroneous, or a fanciful conception of the divine form. Since the intensity of concentration tends to establish the soul-substance in the form of the object of contemplation, he who holds in his mind any ill-shaped, misconceived or distorted image of divinity would be throwing his soul into a wrong mould, the impress of which it would not be an easy matter to destroy.

This is not all, for the requisite degree of the intensity of concentration also is not possible where the mind is liable to be stirred or moved

in the wrong direction; hence, the manifestation of *kevala jñāna* is out of the question for those who fix their minds on *ku-deva* (false divinity). For instance, the act of contemplation of a dancing 'God' can only result in establishing the soul in a dancing attitude, which, the moment it becomes strongly marked, will interrupt all further concentration of mind in the right direction. The form of divinity is not that of a dancer, nor of a climber of trees; the true godhood is the perfection of the noblest attributes of the soul—peacefulness, tranquillity, renunciation, self-control, equanimity and the like—and must be contemplated as such. The *paramātman* has nothing to conceal, nor to be ashamed of; He wears neither clothes nor ornaments, nor does He embellish His 'person' otherwise. *Śānta* (full of peace), serene and self-centred, He sits; unmoving and unmoved, in the contemplation of His own effulgent glory, indifferent to the praises and abuses of men. Such is the true object of contemplation which is to be found in the consecrated *pratibimbas* (images) of the holy *Tirthaṁkaras* in a Jaina Temple.

It may also be pointed out here that those who try to attain the purity of *dhyāna* by dispensing with concentration on the form of the *Tirthaṁkara*, are not likely to achieve any happy results. They are like those who try to reach the top of the ladder without the help of its rungs. It is true that constant meditation on the qualities of the *paramātman*, accompanied with the belief that the same qualities inhere in every *jīva*, goes a long way towards making one self-conscious, but it is no less true that the full acceptance of the impress of the form of *paramātman* by the soul-substance, which is necessary to prevent its fickleness and unsteadiness, cannot be secured till the *yogi* knows what that impress is like and the method of transferring it from his mind to the 'liquid' essence of his soul. The knowledge of the form of the *paramātman* being, thus, a pre-requisite of *moksha*, true *bhakti* cannot be said to begin unless the mind of the devotee is first filled with the divine image. There can be no such thing as falling in love with a being or thing whose very form remains indefinite and vague.

In this connection we may also explain the significance of the word *nirākāra* when used in reference to Divinity. Obviously everything that exists must have some kind of form, so that the word *nirākāra*, if

taken in its literal sense, *i.e.*, as devoid of form (*nir*=without, and *ākāra*=form), cannot possibly apply to any existent thing. It is, however, applicable to soul or spirit, firstly, because it has no visible form which may be perceived with the eye, and, secondly, because the *jīva* involved in the cycle of births and deaths has no permanent form of his own. The *paramātman*, however, differs from the ordinary unemancipated *jīva* in so far as the destruction of all kinds of *karmas* places Him for ever beyond the cycle of re-births, fixing His form also incidentally once for all and for ever in the manner described in the tenth chapter of 'The Key of Knowledge.' This form is the noblest form of all, being that of PERFECT MAN, and the stature of the soul-substance, which on the attainment of complete liberation is freed from the liability to expansion and contraction in the manner of an unevolved *jīva*, is slightly less than that of the body from which *nirvāna* is attained.

CHAPTER VIII

STAGES ON THE PATH

From the nature of *moksha* and the means prescribed for its realization it is abundantly clear that the attainment of perfection is the culmination of a graduated course of training which must be followed step by step. The sages have, therefore, divided the path which leads to the Supreme Seat (*nirvāna*) into fourteen stages, each of which represents a particular state of development, condition or phase of the soul, arising from the quiescence, elimination, or partial quiescence and partial elimination of certain energies of *karma*, and the manifestation of those traits and attributes which are held in check by their activity. The names and characteristics of each of these fourteen stages, called *guṇasthānas*, may be stated as follows:—

(1) The first stage is called *mithyātva* which signifies ignorance, the normal condition of all unemancipated *jīvas*. The consciousness of the soul in this condition is obsessed with gross ignorance, and pure truth is not agreeable to it. Those who pass out of it are the lucky ones who, in consequence of their past good *karmas*, evolve out the desire to find a way to escape from the pain and misery of life in this world. When a man reaches this, the turning point in his life, he begins to meditate on the nature of the world and on his own relation with it. This results in a temporary quiescence of the first three energies of *darśanamohanīya karma* (Nos. 17, 18 and 19)* and the *anantānubandhi* type of anger, pride, deceit and greed (Nos. 20, 21, 22 and 23), producing what is called the *prathamopaśama-samyaktva*—a kind of faith which generally subsides, sooner or later, like the effervescence of aerated water. All cases of sudden conversion to truth are due to the quiescence of these seven energies of *karmas*.

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* For a description of the *karma prakritis* referred to by numbers in this chapter see pp. 19—27 *ante*.

The subsequent loss of faith is due to the recrudescence of the *prakṛiti* of any one of the *anantānubandhi kaṣāyas* (anger, pride, deceit and greed) whose destruction or quiescence is related to the manifestation of true insight as cause to its effect.

(2) *Sāsādana* (*sā*=with+*sādana*=exhausted, hence that which is characterised by exhausted faith). This *guṇasthāna* represents the mental state of the soul in the process or act of 'falling' from right faith. Its duration is momentary and does not extend beyond the time actually needed for the fast-slipping faith to be replaced by a false conviction in the mind.

(3) *Miśra* (lit. mixed). The consciousness of the *jīva* in this stage is characterised by a mixture of falsehood and truth.

This *guṇasthāna* also marks a state of back-sliding from Right Faith, in the first instance, since faith and *mithyātva* can become combined in the consciousness of him alone who has already evolved out proper convictions.

(4) *Avirata-samyagdṛiṣṭi*. When the doubts of an individual have been removed by meditation or the instruction of a *guru* (preceptor), he passes on to this stage, and becomes a *samyagdṛiṣṭi* (true believer); but as he is not yet able to observe any of the vows enjoined on a layman, he is still described as *avirata* (*a*=not+*virata*=a vow). This stage arises when the seven *prakṛitis* already named have been wholly or partially subdued or destroyed, and denotes the acquisition of Right Faith. Anger, pride, deceit and greed of the *apratyākhyāna* (intenser) type may be subdued here.

(5) *Deśavirata* (*deśa*=partial+*virata*=vow). The soul now begins to observe some of the rules of Right Conduct with a view to perfect itself. The *pratyākhyāna* (intense) type of passions may be controlled in this stage.

(6) *Pramatta virata* (lack of vigilance and vows). The *ahāraka śarīra prakṛiti* (No. 60) may become active at this stage, which is the first step of life as a *muni* (saint).

(7) *Apramatta virata* (deligent observance of vows). The conduct of the *muni* (ascetic) in this stage is marked by the absence of *pramāda* (negligence).

(8) *Apūrva karaṇa* (*apūrva*=new+*karaṇa*=thought). The saint now applies himself to holy meditation (*śukla dhyāna*).

(9) *Anivṛitti karaṇa* (advanced thought activity). This is a more advanced stage than the preceding one.

(10) *Sukshma sāmprāya* (*sukshma*=very slight+*sāmprāya*=conflict), hence struggle to control the *kaṣāyas* (passions). Only the slightest form of greed remains to be eradicated in this stage.

(11) *Upaśāntamoha* (*upśānta*, from *upaśama*=quiescence+*moha*=delusion). This stage arises from the subsidence of the energies of the *mohaniya karma*.

(12) *Kshina moha* (destruction of delusion). Complete eradication of the *mohaniya karma* is the chief characteristic of this stage. It should be pointed out here that the path bifurcates at the end of the seventh stage, one route lying along what is known as *upaśama śreni* (*upaśama* =subsided or quiescent, and *śreni*=flight of steps, hence ascent), and the other along the *kshāyaka* (eradicative). The former path finds its culmination in the eleventh stage, that implies the total suppression, but not destruction, of the *mohaniya* karmas; but the other, which is trodden by those who are not content with the mere subsidence of *karmic* energies, and who, rejecting half measures, proceed by destroying the 'enemy' once for all and for ever, is the high road to *nirvāna*. Those who follow it pass directly from the tenth to the twelfth stage, and, acquiring omniscience as the reward of their unyielding, unflinching asceticism, reach the Supreme Seat. The saint who reaches the *upaśānta moha* stage falls back to a lower one, and keeps on travelling backwards and forwards on the line till he is able to gird up his loins to tread the more trying and difficult *kshāyaka* path.

(13) *Sayoga kevali* (*sa*=with, *yoga*, the three channels of activity, *i.e.*, mind, speech and body, and *kevali*=omniscient). This is the stage of *jīvan-mukti*, characterised by the total destruction of the four kinds of *ghātiyā karmas*, but indicating the association with the physical body due to the operation of certain *aghātiyā prakṛitis*. Those who evolve out the *tīrthaṁkara prakṛiti* become the *Tīrthaṁkara*, who reveals the true *dharma* (religion). Surrounded by *devas* and men who hie from all quarters to offer Him devotion, the *Tīrthaṁkara* explains the doctrine

which is propounded in popular speech, for the benefit of the masses, by an advanced disciple and *muni* called *gaṇadhara*. The truth thus known is called *śruti* (revelation), or *śruta jñāna*, and its absolute accuracy is guaranteed by the faculty of omniscience which does not come into manifestation so long as there remains the least trace of any of the energies of the *mohanīya karma*.

(14) *Ayoga kevali* (*ayoga*, without mind, speech and body, and *kevali*, omniscient). This is the last stage on the Path, and is followed by the soul's ascent to *nirvāṇa* on the exhaustion of the *aghātiyā karmas*. The jīva who passes this stage is called *siddha*. He has now become fully established in Right Faith, Right Knowledge and Right Conduct, and is freed from all kinds of *karmic* impurities and bonds which had hitherto held him in captivity. No longer subject to the *de-pressing* influence of matter, He rises up immediately to the topmost part of the universe to reside there, for ever, in the enjoyment of all those divine attributes which most of us have never even dreamt of. A conqueror in the true sense of the word, He now enjoys, to the full, the fruit of His unflinching fight with His own lower nature. Pure intelligence in essence, He now becomes an embodiment of knowledge by bursting His bonds. Thus, what some people consider to be a stultification of character is really the acquisition of such godly qualities as perfect faith, infinite knowledge, inexhaustible power and pure unabating joy. The Ideal of absolute Perfection, the *Siddha* becomes the object of worship for all the *bhavyas* (those possessed of the realisable potentiality of Godhood) in the three worlds! And what language can describe the glory of that *siddhātman* the mere contemplation of whose worshipful feet is sufficient to destroy all kinds of *karmas* of His *bhaktas* (devotees)?

To revert to the subject under consideration, it will be observed that the arrangement of the *gunasthānas* is based not upon any artificial division of the 'path,' but upon the natural effects observable in the being who takes himself scientifically in hand to control his destiny. No serious student of religion stands in need of being told that of all kinds of *tapas* the *antaranga* is the principal cause of emancipation, though the physical control of the bodily functions and organs is also

necessary for bringing the wandering *manas* (the organ of desires) under subjection. It follows from this that the best results can only flow from a system which scientifically deals with the subject of internal *tapas*, and that no method which ignores or minimises the importance of this most important department of self-training can ever be relied upon as a means for escape from the bondage of *karmas*. Applying these observations to the non-Jaina system of *tapa* (*yoga*), it can be seen at a glance that none of them is possessed of that scientific validity which alone can be depended upon for the realisation of the ideal in view. Indeed, almost all of them in the end leave the aspiring soul in the greatest uncertainty as to the effect of the practices enjoined and the exercises laid down by them; and even the more perfected systems of Hindu *yoga—jñāna yoga, rāja yoga, bhakti yoga, haṭha yoga* and *karma yoga*—do little more than point out the direction in which lies the way out of the *saṁsāra*, intersected by paths that certainly do not lead to *nirvāṇa*, but only into the meshes of transmigration. That the unwary traveller needs something more than a mere indication of the direction to pick out the right track is a matter which is not open to dispute; and the acquisition of accurate scientific knowledge is an absolute necessity where a single false step might prove one's undoing. The Jaina Siddhānta has throughout kept these principles in view in its schematic arrangement of the stages on the journey, and the intelligent aspirant is merely required to make himself familiar with the nature of the *karma prakṛitis* to know precisely what to do at any particular moment of time in the course of his onward progress on the Path.

The first three *gunasthānas* are concerned with the different forms of wrong convictions. Right faith arises in the fourth stage and is perfected in the seventh. Right Conduct has its inception in the fifth stage, and is perfected at the end of the twelfth, on the destruction of the tinge of greed (desire), which is the root of all other passions. For facility of reference we give the main features of the *gunasthānas* in the accompanying tabulated form.

Main features of the fourteen stages.

Serial number.	Names of *guṇasthānas.*	Characteristics.
1	*Mithyātva.*	Gross ignorance.
2	*Sāsādana.*	Vanishing Faith, *i.e.*, the condition of the mind while actually falling down from the fourth to the first stage.
3	*Miśra.*	Mixed faith and false belief.
4	*Avirata-samyaga-dṛiṣṭi.*	Right Faith, unaccompanied by Right Conduct.
5	*Deśavirata.*	Commencement of Right Conduct; the householder's stage.
6	*Pramatta.*	Asceticism and observance of vows, though tinged with *pramāda* (carelessness or laziness). This is the first stage of life as a *muni*, *i.e.*, of homelessness.
7	*Apramatta.*	Elimination of *pramāda*; vigilant sainthood; the commencement of the realisation of the joy of freedom.
8	*Apurva karaṇa.*	Noted for the new channels of thought, thrown open by the purification of the mind and the quiescence of the elements of disturbance.
9	*Anivṛitti karaṇa.*	More advanced thought-activity, *i.e.*, meditation.
10	*Sukshma sām-pāraya.*	Only very slight greed left to be controlled or destroyed.
11	*Upaśāntamoha.*	Quiescence of the remaining traces of greed.
12	*Kshinamoha.*	Desirelessness, *i.e.*, the complete eradication of greed, hence perfection in Right Conduct.
13	*Sayoga-kevali.*	Omniscience, hence the perfection of Right Knowledge, and the realisation of the state of *jīvan-mukti*, that is, liberation in the embodied state. In the case of Tīrthaṁkaras, revelation also takes place in this stage.
14	*Ayoga-kevali.*	The cessation of the activity of the three *yogas* *i.e.*, the channels of *āsrava*; *Nirvāṇa* !

A glance at the above table would suffice to show that the liability to fall back to the earlier stages is completely shaken off only on reaching the state of desirelessness at the twelfth *guṇasthāna*, since greed, the mother of the remaining three forms of *kaṣāyas* and the root of all other minor passions and emotions, is eradicated only at the moment of stepping from the *sukshmasāmprāya* to the *kshinamoha* stage. Other forms of passions and emotions, such as superciliousness, envy and the like, are really the progeny of the four principal *kaṣāyas* alluded to above, and have not been specifically treated for this reason; they disappear with the drying up of their respective sources. The complete eradication of greed simply means their total destruction and the full manifestation of all the divine attributes and properties of the soul, now become deified by the destruction of its *ghātıyā karmas.*

It only remains to study the working of the diverse *karma prakṛitis* in respect of their engendering, fruition and elimination. Obviously, all these energies cannot become active at one and the same time, since some of them are counterindicated by those of an antagonistic nature which may be in actual play, *e.g.*, one cannot have a human and an animal body at the same time, though a human being may contract the liability to be reborn as an animal, and *vice versa*. Hence, *bandha* does not signify immediate fruition of *karmas*, but only the liability to undergo certain experiences at some future moment of time. This liability is contracted, as already pointed out, in consequence of the fusion of spirit and matter, and remains in abeyance till it find a suitable opportunity for its operation in consequence of the subsidence of the activity of the particular energies which hold it in check. Thus there are three different aspects of the *karmic* force, namely, *sattā* (potentiality), *bandha* and *udaya** (rising, hence maturity, or fruition or activity), which have to be taken into account in a systematic

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* The term *udaya*, strictly speaking, only means disposed or inclined to be active, not necessarily full operation, though the latter significance is also covered by it. For the full operation or functioning of an impulse depends on the external conditions to a great extent, as for instance, the sexual instinct may be mature, but it will remain unfunctioning unless there be present external conditions which are necessary for its full operation.

treatment of the subject. The following tabular statement will show at a glance at what stage which of the karma *prakṛitis* are engendered, rendered inactive and destroyed. If the reader will only bear in mind the fact that a *karma prakṛiti* is not necessarily destroyed when it is rendered inactive, he will not find any difficulty in studying the table, though for fuller explanation he will still have to consult such works as the Gommatasāra, which contain a wealth of detailed information on the subject. The figures following the names of the different *karma prakṛitis* are designed to facilitate study with reference to their enumeration on pp. 19—27 *ante*.

Table showing *sattā*, *bandha* and *udaya* of *karma prakṛitis*.

1	2	3	4	5	6
Serial number.	Name of the *guṇasthāna*.	*Sattā* or total potentiality.	What *prakṛitis* are not engendered afresh (*bandha*) beyond the particular stage.	Enumeration of *udaya prakṛitis*, *i.e.*, those which cease to be active on fruition.	Remarks.
1	*Mithyā-tva.*	148	16 [1 *mithyātva* (17), 2 *hundaka sansathāna* (82), 3 *napunsaka veda* (44), 4 *narakagati* (52), 5 *narakagatyānupurvi* (111), 6 *narakāyuh* (18) 7 *asamprāpt āsaripātika sanghanana* (88).	5 [1 *mithyātva* (17), 2 *ātāpa* (116), 3 *sukshma* (124), 4 *aparyāpta* (126), and 5 *sādhārana* (128).]	*Explanation.*—Of the total number of *karma prakṛitis* there is a potential possibility of only 143 in this *guṇasthāna*, though the full number is shown in column 3 for facility of calculation. The remaining five which are absent in this stage are :— 1. *Tirthaṁkara prakṛiti* (141), 2. *Ahāraka śarīra* (60), 3. *Ahāraka angopānga* (65), 4. *Samyaga mithyātva* (18), and 5. *Samyaktva prakṛiti* (19). The explanation of their absence is to be found in the fact that the *Tirthaṁkara prakṛiti* is engendered by those alone who seeing a *Tirthaṁkara** are moved by the desire to become like Him, while *ahāraka śarīra* and *ahāraka angopānga* are

* The *tirthaṁkara prakṛiti* is also forged in the presence of a *kevali* or *śruta kevali*. The *kevali* is an omniscient man though not a *Tirthaṁkara*; and the *śruta kevali* is the all-knowing being whose comprehensive knowledge is derived from the word of an Omniscient Lord.

Table showing sattā, bandha and udaya of karma prakṛitis—(continued)

1	2	3	4	5	6
Serial number	Name of the guṇasthāna	Sattā or total potentiality.	What *prakṛitis* are not engendered afresh (*bandha*) beyond the particular stage.	Enumeration of *udaya prakṛitis*, i e., those which cease to be active on fruition.	Remarks
			8 one sensed type (53), 9 two sensed type (54), 10 three sensed type (55), 11 four sensed type (56), 12 *ātāpa* (116), 13 *sthāvara* (122), 14 *sādhāraṇa* (128) 15 *sukshma* (124), and 16 *aparyāpta* (126)		only acquired by *munis* (ascetics), not by those involved in gross ignorance; and *samyaga mithyātva* and *samyaktva prakṛiti* are never actually engendered but arise from the breaking up of *mithyātva*. They represent two different degrees of intensity of the same force, and indicate, as it were, the less and the least intense forms of *mithyātva* respectively. For this reason they will not be shown in the list of the *bandha prakṛitis*, though they will be enumerated under column 5 It may also be stated here that these 148 *prakritis* are generally shown as 117 in the Jaina books. The explanation of the difference lies in the fact that the five energies of *varṇa* (Nos. 89-93), two of *gandha* (Nos 94 and 95), five of *rasa* (Nos 96-100), and eight of *sparśa* (Nos 101-108) are generally counted as four for facility of reference, while the five kinds of *bandhana* (Nos. 67-71), and the five energies of *sanghāta* (Nos. 72-76), which are really implied in the five kinds of *śarīra nāma karma* (Nos 58-62) are left out of enumeration altogether. We thus have 143—26=117 The duration of this *gunasthāna* is beginningless but terminable in the case of those who attain

nirvāṇa, but both beginningless and interminable for those who are not to reach the Supreme Seat. In respect of the progress and 'fall' of the first kind of souls, it has both a beginning and an end.

The effect of the successful conquest of the first stage, the stronghold of ignorance, as is evident from the nature of the *prakṛitis* rendered inactive and of those that are not engendered afresh, is that the soul can no longer descend into hell, nor be re-born among the four-sensed or still lower beings, unless the liability to rebirth in hell or in the class of the four-sensed or still lower beings is contracted before the destruction of *mithyātva*.

It is to be observed that the cause of a re-birth in any particular hell lies in the assimilation of particles of matter having a peculiar affinity to its soil, and the assimilation itself is due to the negativity of the soul ignorant of its true nature and existence independently of the body. It follows from this that no one who *actually* believes in the theory of re-birth and in the divine nature of his own soul can possibly be re-born in hells, or in the lower grades of life in his next incarnation. This is subject to the observation that the liability to be re-born in hell and the lower grades of life, as already pointed out, is not contracted before the dawn of proper discernment, though even in such cases the acquisition of the right faith will prevent a soul from descending into the lowest hells and from the worst forms of 'torment,' and will also considerably shorten the period of its sojourn in those regions of suffering and pain.

Table showing sattā, bandha and udaya of karma prakṛitis—(continued).

1	2	3	4	5	6
Serial number.	Name of the *guṇasthāna.*	*Sattā* or total potentiality.	What *prakṛitis* are not engendered afresh (*bandha*) beyond the particular stage.	Enumeration of *udaya prakṛitis*, *i.e.*, those which cease to be active on fruition.	Remarks.
2	*Sāsādana.*	148-3 [1 *Tirthaṁkara prakṛiti*, No. 141, 2 *ahāraka śarīra*, No. 60, 3 *ahāraka angopānga*, No. 65.]	25 [1-4 Anger, pride, deceit and greed of the *anantānubandhi* type (Nos. 20-23), 5 *styāngriddhi* (No. 14), 6 *nidrā-nidrā* (No. 11), 7 *prachalā-prachalā* (No. 13), 8 *durbhaga* (No. 134), 9 *duhsvara* (No 136), 10 *anādeya* (No. 138), 11 *nyagrodha* (No. 78),	9 [1-4 Anger, pride, deceit and greed of the *anantānubandhi* type (Nos. 20-23), 5-8 One-sensed to four-sensed classes of beings (Nos. 53-56). and 9 *Sthāvara* (No. 122).]	*Explanation.*—Deducting the number of energies which are not engendered afresh in the preceding *guṇasthāna* from the total number 117, we get 101 as the number of those which can be engendered afresh in this stage. The number of *udaya prakṛitis* similarly should be 117−5=112; but as the *narakagatyānupurvi* does not become active in this stage, the number of those that become ripe for fruition is only 111. The explanation of the fact that 25 energies are shown in this *guṇasthāna* under column 4 although it marks a retrograde step, lies in the fact that the soul in passing into the fourth from the first stage shakes off the liability to a *bandha* of 41 *prakṛitis* 25 of which may but 16 cannot be engendered in the state of falling back. For this reason 16 are shown against the first *guṇasthāna* and the remaining 25 here. A similar explanation holds good in respect of the energies enumerated under column 5. The duration of this stage is exceedingly transient, not exceeding six 'eyewinks.' *Effect.*—The soul cannot even now be re-born in the class of four-sensed or still inferior beings.

			12 *svāti* (No. 79), 13 *kubjaka* (No. 80), 14 *vāmana* (No. 81), 15 *vajranārā c h a* , (No. 84), 16 *nārācha* (N o . 85), 17 *ardhanā r ā c h a* (No. 86), 18 *kilita* (No. 87), 19 *apraśasta vihāyo-gati* (No. 119), 20 *strī veda* (No. 43), 21 *nīcha gotra* (No. 143), 22 *tiryaggati* (No. 50), 23 *tiryaggatyā n u - p u r v i* (No. 112), 24 *tiryaggāyuḥ* (No. 47), and 25 *udyota* (N o . 117).		

Table showing sattā, bandha and udaya of karma prakṛitis—(continued).

1	2	3	4	5	6
Serial number.	*Sattā* or total potentiality.	Name of the *guṇasthāna*.	What *prakṛitis* are not engendered afresh (*bandha*) beyond the particular stage.	Enumeration of *udaya prakṛitis*, *i.e.*, those which cease to be active on fruition.	Remarks.
3	*Miśra.*	147 [145+2 (1 *Āharaka śarira*, No. 60, and 2 *aharka an-g o pānga*, No. 65.)]	...	1 [*Samyaga - m i t h-yātva*, No. 18).]	*Explanation.*—No one ever dies in this *guṇasthāna*, because the state of his belief at the last moment of life must either raise him up to the fourth or throw him down to the first stage. Hence, none of the remaining two kinds of *āyuḥ karma* is engendered here. We thus get the number of *bandha prakṛitis* as 101 − (25+2) = 74. As regards the *udaya prakṛitis*, *narakagatyānupurvi* does not become active even here, and as death does not take place in this stage, the remaining three kinds of *anupurvi* also remain inactive. This would give us 111 − (9+3) = 99; but as *samyaga mithyātva* becomes active at this stage, the total number of *udaya prakṛitis* for this *guṇasthāna* becomes 99+1 = 100. No *bandha prakṛiti* is counter-indicated in this *guṇasthāna* except *samyaktva* (No. 19). Hence the number of potential energies for this stage is 148 − 1 = 147. The duration of this stage is less than 48 minutes. *Effect.*—The soul passes out of the state of doubt on reaching the next higher stage. It may also fall back into the first *guṇasthāna* from here.

4		141	10	17	
	Avirata samyaga drişti.	[147+1 (*tirthaṁkara prakriti* No. 141.) −7 (1-4 anger, pride, deceit and greed of the *anantānubandhi* type, Nos. 20-23, 5 *Mithyātva*, No. 17, 6 *Samyagamithyātva*, No. 18, and 7 *Samyaaktva*, No. 19).]	[1-4 Anger, pride, deceit and greed of the *apratyākhyāna* type (Nos. 24—27), 5 *Manuşya gati* No. 49), 6 *Manuşya gatyānupurvi* (No. 109), 7 *Manuş yāyuh* (No. 46), 8 *Audārika śarīra* (No. 58), 9 *Audārika angopānga* (No. 63), and 10 *Vajra varişabha nārāchasanghanana* (No. 83).]	[1-4 Anger, pride, deceit and greed of the *apratyākhyāna* type (Nos. 24-27), 5 *devagati* (No. 51), 6 *devagat yānupurvi* (No. 110), 7 *devāyuh* (No. 45), 8 *narakagati* (No. 52), 9 *narakag aśyānupurvi* (No. 111), 10 *narakāyuh* (No. 48), 11 *vaikriyaka śarīra* (No. 59), 12 *vaikriyaka angopānga* (No. 64), 13 *manuşy agatyānupurvi* (No. 109), 14 *tiryaggatyānupurvi* (No. 112), 15 *durbhaga* (No. 134), 16 *anādeya* (No. 138), and 17 *ayaśakirti* (No. 140).]	*Explanation.*—As the *tirthaṁkara prakriti* and *manuşya* and *deva āyuhs* are liable to be engendered here, the number of *bandha prakritis* becomes 74+3=77. At the end of the third stage we had 99 (100−1) active *prakritis* left to be dealt with. Here the addition of five others which become active in this stage for the first time gives us 99+5=104. These five *prakritis* are the four kinds of *anupurvi* (Nos. 109—112) and *samyaktva prakriti* (No. 19). The number of *sattā prakritis* in column 3 is given from the standpoint of him who is called a *kshāyaka samyaga drişti*, which signifies a *jīva* who starts on the path by destroying the seven energies specified in that column. They have to be added in the case of him who starts not by destroying them altogether, but by merely rendering them quiescent. The duration of this stage varies from less than 48 minutes to an enormous period of time. In all cases of death from any of the higher *guṇasthānas* the soul passes into this stage in the very next instant after death. There is however no death on the *kshapaka śreni*,* nor in the twelfth and subsequent stages. *Effect.*—The most important result is that the soul cannot now descend into hell, unless it has contracted *narakāyuh* before acquiring the right faith.

* The path of progress bifurcates after the seventh stage and is called *kshapaka* or *upaśama śreni* according as it consists in the destruction of certain *prakritis* or only in rendering them inactive.

Table showing sattā, bandha and udaya of karma prakṛitis—(continued).

1	2	3	4	5	6
Serial number.	Name of the *guṇasthāna*.	*Sattā* or total potentiality.	What *prakṛitis* are not engendered afresh (*bandha*) beyond the particular stage.	Enumeration of *udaya prakṛitis*, *i.e.*, those which cease to be active on fruition.	Remarks.
5	*Deśa-virata.*	140 [141-1 (*narakāyuh* No. 48).]	4 [1 4 Anger, pride, deceit and greed of the *pratyākhyāna* type (Nos. 28-31).]	8 [1-4 Anger, pride, deceit and greed of the *pratyākhyāna* type (Nos. 28-31). 5 *tiryaggati* (No. 50), 6 *tiryaggāyuh* (No. 47), 7 *udyota* (No. 117), and 8 *nicha gotra* (No 143).]	*Explanation.*—77−10=67 is the number of *bandha*, and 104−17=87 of the *udaya prakṛitis* for this *guṇasthāna*. The enumeration of the energies in column 3 for this and subsequent stages, as pointed out earlier, holds good only from the standpoint of the *kshāyaka samyaga driṣti*. The total *sattā* for the last stage was 141 of which *narakāyuh* does not survive. Eliminating it from the total, we arrive at 140 as the total *sattā* for this stage. The duration of this *guṇasthāna* also varies from less than 48 minutes to a very large number of years. *Effect.*—The liability to be re-born in a low family is counter-indicated.
6	*Pramatta virata.*	139 [140-1 (*tiryaggāyuh* No. 47).]	6 [1 *Asthira* (No. 130), 2 *aśubba* (No 132), 3 *asātā* (No. 16), 4 *ayaśa kirti* (No. 140),	5 [1 *Ahāraka śarīra* (No. 60), 2 *ahāraka angopānga* (No. 65), 3 *nidrā nidrā* (No. 11),	*Explanation.*—The *ahāraka śarīra* and *ahāraka angopānga* are the *udaya prakṛitis* for this stage, in addition to the 79 left over from the preceding *guṇasthāna*. We thus have 79+2=81 *udaya*, and 67−4=63 *bandha prakṛitis*. The duration of this stage is never more than an *antara mahurta* (less than 48 minutes).

			5 weariness or hatred (No. 38), and 6 grief (No. 39).]	4 prachalā pra-chalā (No. 13), and 5 *styānagriddhi* (No. 14)]	*Effect.*—The development of the *ahāraka śarīra* enables the *muni* (ascetic) to visit the Master (Tīrthaṁkara) in a distant land.
7	*Apra-matta*	139	1 [*Devāyuh* (No. 45).]	4 [1 *Samyaktva* (No. 19), 2 *ardhanārācha* (No. 86), 3 *kilaka* (No. 87), and 4 *asamprāpta-sripātika* (No. 88).]	*Explanation.*—The number of *bandha prakṛitis* left in the previous *guṇasthāna* is 63−6=57. By adding *ahāraka śarīra* (No. 60) and *ahāraka angopānga* (No. 65), which were originally left out of enumeration, this number becomes 57+2=59. The number of *udaya prakṛitis* is 81−5 (eliminated in the previous stage)=76. The duration of this *guṇasthāna* also does not exceed 48 minutes, the shortest duration here as well as in the previous stage being only an instant. From here there are two ways of progressing (*śreṇi*=way of ascent): (1) *upaśama*, in which certain *karma prakṛitis* are made quiescent, and (2) *kshāyaka* in which they are gradually destroyed. The figures in column three follow the *kshāyaka śreṇi* alone, except in the case of the eleventh stage which does not lie on that route.
8	*Apurva-karaṇa*	138 [139-1 (*devāyuh*, No. 45).]	36 [1 *Nidrā* (No. 10), 2 *prachalā* (No. 12), 3 *tīrthaṁkara* (No. 141), 4 *nirmāna* (No. 66), 5 *praśasta vihāyo-gati* (No. 118), 6 five-sensed type (No. 57), 7 *taijasa śarīra* (No. 61),	6 [1 Joking (No. 36), 2 attachment or zest (No. 37), 3 aversion or weariness (No. 38), 4 grief (No. 39), 5 fear (No. 40), and 6 disgust (No. 41).]	*Explanation.*—The number of *bandha prakṛitis* for this stage is 59−1=58; and the *udaya* 76−4=72. The duration of this stage is the same as that of the 7th.

Table showing sattā, bandha and udaya of karma prakṛitis—(continued).

1	2	3	4	5	6
Serial number.	Name of the *guṇasthāna*.	*Sattā* or total potentiality.	What *prakṛitis* are not engendered afresh (*bandha*) beyond the particular stage.	Enumeration of *udaya prakṛitis*, *i.e.*, those which cease to be active on fruition.	Remarks.
			8 *kārmāṇa śarīra* (No. 62), 9 *ahāraka śarīra* (No. 60), 10 *ahāraka angopānga* (No. 65), 11 *samachaturasra sansathāna* (No. 77), 12 *vaikriyaka śarīra* (No. 59), 13 *vaikriyaka angopānga* (No. (64), 14 *devagati* (No. 51), 15 *devagatyānupurvi* (No. 110), 16 *rupa* (Nos. 89-93), 17 *rasa* (Nos. 96 100), 18 *gandha* (Nos. 94 and 95), 19 *sparśa* (Nos 101-108),		

			20 *agurulaghu t v a* (No. 113), 21 *upaghāta* (No. 114), 22 *paraghāta* (No 115), 23 *uchchhvāsa* (No. 120), 24 *trasa* (No. 1921), 25 *bādara* (N o. 123), 26 *paryāpta* (No. 125), 27 *prateyaka* (No. 127), 28 *sthira* (No. 129), 29 *śubha* (No. 131), 30 *subhaga* (N o. 133), 31 *susvara* (N o. 135), 32 joking (No 36). 33 attachment (No. 37), 34 *ādeya* (No 137). 35 disgust (No. 41), and 36 fear (No. 40).]		
9	*Ani-vritti-karaṇa.*	138	5 [1 *Purusa v e d a* (No 42), and 2-5 anger, pride d e c e i t and greed of the *sanjvalana* type (Nos. 32 35).]	6 [1 *Stri-veda* (No. (43). 2 *puruṣa-veda* (No. 42), 3 *napunsaka-ve d a* (No. 44), 4-6 Anger, pride and deceit of the *sanjvalana* type (Nos. 32-34).]	*Explanation.*—The number of *bandha prakṛtis* here is 58−36=22, and of the *udaya*, 72−6=66. The duration of this *guṇasthāna* also does not differ from that of the *apramatta* (the seventh).

Table showing sattā, bandha and udaya of karma prakṛitis—(continued).

1	2	3	4	5	6
Serial number.	Name of the *guṇasthāna*.	*Sattā* or total potentiality.	What *prakṛitis* are not engendered afresh (*bandha*) beyond the particular stage.	Enumeration of *udaya prakṛitis*, *i.e.*, those which cease to be active on fruition.	Remarks.
10	*Suk-sham sām-prāya.*	102 [138 36 (1 *Tiryaga gati*, No. 50, 2 *tiryagagaty ānupurvi*, No. 112, 3-5 two to four sensed types, Nos. 54-56, 6 *nidrā-nidrā*, No. 11, 7 *prachalā-prachalā*, No. 13, 8 *styānagṛidhi*, No. 14, 9 *udyota*, No. 117, 10 *ātāpa*, No. 116,	16 [1-5 The five energies of *jñānāvaraṇīya* (Nos 1-5), 6-9 the first four kinds of *darśanāvaraṇīya* (Nos. 6-9), 10-14 the five kinds of *antarāya* (Nos. 144-148), 15 *yaśa kirti* (No. 139), and 16 *uchcha gotra* No. 142).]	1 [Greed of the *sanjvalana* type (No. 35).]	*Explanation.*—The number of *bandha prakṛitis* for this stage is 22−5=17, and of *udaya* 66−6=60. The duration of this stage is also the same as that of the ninth.

	11 one-sensed type. No. 53, 12 *sādhāraṇa*, No. 128, 13 *sukṣma*, No. 124, 14 *sthāvara* No. 122, 15-18 anger, pride, deceit and greed of the *apratyākhyāna* type, Nos. 24-27, 19-22 anger, pride, deceit and greed of the *pratyakhyāna* type, Nos. 28-31, 23-31 the nine *nokaṣāyas*, Nos. 36-44, 32-34 anger, pride and deceit of the *sanjvalana* type, Nos. 32-34, 35 *naraka gati*, No. 52,			

Table showing sattā, bandha and udaya of karma prakṛitis—(continued).

1	2	3	4	5	6
Serial number.	Name of the *guṇasthāna*.	*Sattā* or total potentiality.	What *prakṛitis* are not engendered afresh (*bandha*) beyond the particular stage.	Enumeration of *udaya prakṛitis*, *i.e.*, those which cease to be active on fruition.	Remarks.
		and 36 *naraka gatyānupurvi*, No. 111).‖			
11	*Upaśānta-moha.*	142	...	2 [1 *Vajranārācha* (No. 84), and 2 *nārācha* (No. 85).]	*Explanation.*—There is only one *bandha prakṛti* here, but the number of the *udaya* energies is still 60−1=59. This stage is not a station on the *kshapaka śreni*. Hence, the number of energies in col. 3 is given from the point of view of the *upaśama* route. The man who arrives at this stage destroys the *sattā* of only six energies *en route*, namely *narakāyuh* (No. 48), *tiryanchāyuh* (No. 47) and the *anantānubandhi* type of anger, pride, deceit and greed (Nos. 20-23). Of these No. 48 is eliminated in the fourth stage, No. 47 in the fifth and the remaining four in the seventh. Deducting these from the total possible, we get 148−6=142. There is no further progress on the *upaśama* path, and so the *jīva* experiences a fall from here. The duration of this stage also is like that of the last.

12	*Kshina-moha.*	101 [102-1 (greed of the *sanjvalana* type No. 85).]	..	16 [1-5 The five energies of *jñānāvaraṇiya* (Nos. 1-5), 6-10 the five kinds of *antarāya* (Nos. 144-148), 11-14 four kinds of *darśanāvaraṇiya* (Nos. 6-9), 15 *nidrā* (No. 10) and 16 *prachalā* (No. 12).]	*Explanation.*—The number of *udaya prakṛitis* here is 59 − 2 = 57. There is only one *bandha prakṛiti* here as at the *upaśānta moha* stage. The duration of this *guṇasthāna* is the same as that of the seventh. *Effect.*—The soul that reaches this stage cannot die any more but must attain *nirvāṇa* in that very life.
13	*Sayoga kevali.*	85 [101-16 (1-5 five kinds of *jñānāvarṇīya*, Nos. 1-5, 6-10 five kinds of *antarāya*, Nos. 144 148, 11-14 the first four kinds of *darśanāvarṇīya*, Nos. 6-9, 15 *nidrā*, No. 10.	1 [*Sātāvedaniya* (No. 15.]	30 [1 *Sātā* or *asātā vedaniya* (No. 15 or 16), 2 *vajra vrisa-bhanārācha* (No. 83), 3 *nirmāṇa* (No. 66), 4 *sthira* (No. 129), 5 *asthira* (No. 130), 6 *śubha* (No. 131), 7 *aśubha* (No. 132),	*Explanation.*—The number of *udaya* energies for this stage should be 57 − 16 = 41; but as the Tirthaṁkara *prakṛiti* (No. 141) becomes active here it has to be added to this number, making it 42. There is only one *bandha prakṛiti*, as in the two preceding *guṇasthānas*, and that too is eliminated at the end of this stage. The duration of this stage may vary from less than 48 minutes to a very large number of years. *Effect.*—Omniscience and freedom from sleep are the reward of the ascetic in this stage. Sense-perception which owes its existence to the operation of the different energies of the *jñānāvaraṇīya karma* also disappears here. As regards the *avadhi* and the *manah paryaya* forms of *jñāna*, they arise from the observance of the three kinds of *gupti* and also vanish when the sun of omniscience blazes forth in its full effulgent glory. There can be no death here. Sleep having been eliminated in the last stage, there is never any lapse from omniscience, and the enjoyment of sleepless bliss is the characteristic of the soul in this stage.

Table showing *sattā*, *bandha* and *udaya* of *karma prakṛitis*—(continued).

1	2	3	4	5	6
Serial number.	Name of the *guṇasthāna*.	*Sattā* or total potentiality.	What *prakṛitis* are not engendered afresh (*bandha*) beyond the particular stage.	Enumeration of *udaya prakṛitis*, *i.e.*, those which cease to be active on fruition.	Remarks.
		and 16 *prachalā*, No. 12).]		8 *susvara* (No. 135), 9 *duḥsvara* No. 136), 10 *praśasta vihāyogati* (No. 118), 11 *apraśasta vihāyogati*, (No. 119), 12 *audārika śarīra* (No. 58), 13 *audārika angopānga* (No. 63), 14 *taijasa śarīra*, (No. 61), 15 *kārmāṇa śarīra* (No. 62), 16 *samachatur-asrasansatha-na*, (No. 77), 17 *nyagro-dha* (No. 78), 18 *svāti* (No. 79), 19 *kubjaka* (No. 80),	

				20 *vāmana* (No. 81), 21 *hundaka* (No. 82), 22 *sparśa* (Nos. 101-108), 23 *rasa* (Nos. 96-100), 24 *gandha* (Nos. 94 and 95), 25 *varṇa* (No. 89-93), 26 *agurulaghu* (No. 113), 27 *upaghāta* (No. 114), 28 *paraghāta* (No. 115), 29 *uchchhvāsa* (No. 120), and 30 *prateyaka* (No. 127).§	
14	*Ayoga-kevali*	Nil. [The remaining 85 being exterminated in the last stage.§	...	12 [1 *Sātā* or *asātā vedaniya* (No. 15 or 16), 2 *manuṣya gati* (No. 49), 3 *manuṣyāyuh* (No. 46), 4 five-sensed type (No. 57), 5 *subhaga* (No. 133), 6 *trasa* (No. 121), 7 *bādara* (No. 123),	*Explanation.*—There is no *bandha prakṛiti* at this stage ; and only 12 *udaya prakṛitis*, which are all eliminated here. On the exhaustion of the *manuṣyāyuh nāma-karma* the soul is rid of its three bodies, the *taijasa*, the *kārmāṇa* and the *audārika*, and immediately rises up to the Siddha Silā (the top-most part of the universe) as pure effulgence, or Spirit. This is *Nirvāna*. The duration of this stage does not exceed the time required for the utterance of the five vowels, अ, इ, उ, ऋ and ऌ (*a*, *i*, *u*, *ṛi* and *ḷi*).

Table showing sattā, bandha and udaya of karma prakṛitis—(continued).

1	2	3	4	5	6
Serial number.	Name of the *guṇasthāna*.	*Sattā* or total potentiality.	What *prakṛitis* are not engendered afresh (*bandha*) beyond the particular stage.	Enumeration of *udaya prakṛitis*, *i.e.*, those which cease to be active on fruition.	Remarks.
				8 *paryāpta* (No. 125), 9 *ādeya* (No. 137), 10 *yaśaḥ kirti*, (No. 139), 11 *tirthaṁkara prakṛiti* (No. 141), and 12 *uchchagotra* (No. 142).]	

CHAPTER IX

DHARMA IN PRACTICE

It will be now evident that Jainism aims not at turning mankind into an army of hungry beggars, constantly begging for boons from some real or imaginary superhuman agency, nor at converting its votaries into fanatics of unrequited love, revolving, moth like round some luminous spiritual 'magnet,' to be ultimately absorbed by it, but at raising everyone who cares to follow its method to the supreme status of Godhood, characterised as it is by many kinds of perfections, including those in respect of knowledge and bliss and power. In other words those who follow Jainism become not attendants upon some real or mythological god or goddess, but Gods themselves and, endowed with omniscience and all other divine qualities, live for ever in the enjoyment of perfect freedom and bliss.

The reader who has followed us thus far cannot have failed to notice the correspondence between the injunctions of the Scripture and the divine attributes of pure spirit, which come into manifestation by their observance. The fact is that *dharma* is the nature of the soul itself, so that its ten features—forgiveness, and the like, described on page 29 *ante*, only represent the natural and divine attributes, or traits of 'character,' *i.e.*, 'disposition,' of a pure, perfect soul.

This natural purity (*dharma*) increases by practice, imparting fresh vigour and strength to the soul at every step. It is for this reason that *dharma* is competent to support and sustain a soul in the moment of temptation and trial, and possesses sufficient energy to carry it to 'the other shore'—the 'land' of Perfection and Bliss. It has, however, to be adopted before its assistance can be availed of in the fullest degree, though the practising of any of its injunctions—even in a second-hand* manner

* The natural correspondence between *dharma* and the divine attributes of the soul is possible only where religion is placed on a scientific basis, and is not to be found in those cases where faith is tinged with superstition or error, except in so far as they embody the borrowed precepts of a scientific creed. Those who practise such borrowed injunctions are said to follow them in a scond-hand manner.

—is bound to bear appropriate fruit. For this reason, it is possible for a soul on the *mithyātva guṇasthāna* to attain to human form, or even to a re-birth in one of the heavens, by performing virtuous deeds and *tapas* respectively, though its ignorance of the nature of *dharma* is even then sure to drag it into less agreeable and unpleasant surroundings. *Moksha* is, however, altogether out of the question for those who do not follow the true path, and the possibility of acquiring a human, or *deva*, birth is also dependent on a rigid adherence to the rules of virtuous living and *tapa* which are more liable to be disregarded by one involved in ignorance and falsehood than by him who knows the nature of *tattvas*. It is to be borne in mind that the nature of *hiṃsā* and vice, the respective causes of life in hell and the *tiryancha* kingdom, has to be properly understood before one can ever hope to avoid them altogether, so that in a general way it is true to say that only the follower of the right path can enjoy complete immunity from the liability to descend into hells or to be re-born in the animal or still lower kingdoms.

If the reader has followed us thus far, he will have no further difficulty in agreeing with us as to the supreme necessity for the adoption of the true faith at as early a period in life as possible, for where the enemy to be overpowered is the formidable energy of *karma* which acquires additional strength with every false step, evil thought, and harmful, careless action, where the forces of existence might come to an end in the most tragic and least expected manner, and where there is no security, or certainty, of life even in the very next moment, the least delay in turning to the true path is liable to have the most calamitous consequences for the soul. It should never be allowed to escape the mind that all evil traits of character, arising from the activity of the mind, speech, or body, have to be eradicated before the attainment of final emancipation can be brought within the pale of practicability, and that every action repeated a number of times becomes habitual and makes it all the more difficult for the soul to acquire control over the channels of its worldly activity. With the advance of age, habits become more firmly rooted and the tenacity with which old people stick to the notions imbibed in the earlier period of life is well known. Finally, when the powers of the body and the mind have become too enfeebled

by age to bear the severe strain of training required for the understanding and practising of religion, blankness of despair alone remains staring one in the face. Add to this the fact that the human birth is very difficult to obtain, so that he who wastes his opportunity now may have, for ages to come, to wander in the lower grades of life where the soul is generally too much over-burdened with *karmic* impurities to acquire the truth or to benefit thereby. He who delays in respect of the ascertainment and adoption of truth, therefore, is the greatest enemy of himself.

It is also essential that our children should be imparted the truth and trained, in their very infancy, to a life of severe rigidity required by religion, for childhood is the age of impressionability, and the mind of infancy is like a green twig which may be bent as desired. The method which the ancients found most useful for the training of their children, aimed at (1) impressing the mind with the greater importance of obtaining spiritual emancipation over secular gain, and (2) the actual building up of character, so that by the time the pupil completed the course of study he became a perfect model of gentlemanliness and self-abnegation in the true sense of the words. He might be the son of a king or millionaire, but that made no difference to him; his conduct was always righteous and becoming, for the subjugation of lust and greed, the two principal causes of all evil tendencies and traits, left his mind ever pure and tranquil and bent on the realisation of the true Ideal of the soul. While with the teacher—usually a man known as much for piety as learning—he was called upon to live in conformity with the strictest rules of the *brahmacharya āśrama* (conduct prescribed for a pupil)—serving the master, refraining from marriage and lustful thoughts, studying Scripture and the like. This course of early training always stood him in good stead in the midst of the trials and temptations of youth, enabling him to bring under his control such powerful enemies of the soul as pride, deceit, anger and other similar passions and emotions. As he grew up, he found himself called upon to practise those virtues of self-control, toleration, equanimity and love which, when perfected, mark the conduct of holy ascetics and saints. In due course he became the head of his family, relieving his elders of the duties of

management of the estate, and enabling them to retire from active participation in the worldly concerns of life, and hoping to be similarly relieved by his juniors, in his own turn, in the fulness of time. At times he also had to provide for his destitute relations, but he never grumbled at the fruit of his labour being enjoyed by the less fit, or unearning members of his household, and always considered it his good fortune to be able to help others. Wealth had lost all its blinding glamour for him in his infancy, and he knew full well how much easier it was for a camel to 'pass through the needle's eye' than for a rich man to enter into the kingdom of heaven, for the cares and worries consequent on the management of riches and the sense of attachment to the things of the world have always been known to stand in the way of retirement from active life, preparatory to the adoption of the stage of homelessness which is necessary to attain *nirvāṇa*.

We now come to the principles governing the selection of one's associates in life—the nuptial partner, friends and the like. In this department also religion enjoins subordinating the worldly or sensual point of view to the spiritual, its aim being always to facilitate the onward progress of the soul towards the highest goal—*nirvāṇa*. Obviously, if the husband and wife belong to two different persuasions, or entertain mutually hostile beliefs, nothing like spiritual harmony can possibly result from their union; and the situation is nowise improved even when they both try to pull on together in the most commendable spirit of toleration; for toleration cannot possibly take the place of co-operation which is altogether excluded by the opposition of private convictions. It follows, therefore, that the selection of a suitable spouse must be made from one's own community, so as to ensure perfect accord and co-operation in respect of all matters, spiritual and temporal. The same principle governs the selection of all other associates, as far as practicable.

No one who has at all studied the human nature is likely to deny the fact that our beliefs are liable to be affected by the thoughts and actions of others—receiving confirmation and strength from people of one's own faith, and direct or indirect discouragement from those who follow a different creed. Now, the generality of mankind of this age seldom possess that degree of faith which is capable of withstanding persistent

temptation or sustained attacks of scepticism, especially when not directly made. The company of people given to gambling, debauchery, and the like is the most dangerous for this reason, and offers many temptations which even men of mature judgment, to say nothing of raw youths, at times succumb to. Besides, the true spirit of friendship demands that one should not perform any religious acts, likely to offend one's companions in the least degree, and since all forms of worship are open to objection on the part of the opponents of the true faith, good companionship necessitates a total abstention from them in the company of those of a different persuasion. The effect of such forms of comradeship, thus, is quite pernicious to the aspirations of the soul, and requires the restriction of association with those outside one's own religious community to particular occasions at well-selected times and places. This does not mean that one should be rude or intolerant to those who do not belong to one's faith, but only that one should avoid undue intimacy and constant companionship with them. As no one who values his peace of mind should associate with anarchists, sedition-mongers, robbers, murderers and the like, howsoever agreeable may their company be, so should one avoid, so far as possible, all those men whose association is likely to seduce one from the true path, and only mix with those of a holy and pious temperament. This, however, furnishes no license for the absolute exclusiveness of different castes in the community of the right-believers. Those who follow the same religion have a right to expect that their co-religionists will not push them out of the fold or shut the door on them, cutting them adrift from the *satsanga* (association) of the pious and forcing them to seek shelter and social intercourse elsewhere. There is great danger for the excluder and the excluded both in this matter; the latter is likely to be forced back into *mithyātva* (falsehood), and the former to engender the highly unfortunate *antarāya* and to suffer from many kinds of disadvantages in his future life. As a matter of fact no one who treats his co-religionists as *pariahs* and outcastes can himself be deemed to possess the true faith, for the one striking characteristic of Right Faith is profound unqualified love for those who cherish the same doctrine, without any kind of restrictions, beyond personal cleanliness.

Naturally a Jaina householder is required to be a model of cleanli-

ness, though a saint will not even use unguents or tooth-powder to beautify his person and teeth. If the new-comer is not clean enough in respect of his caste or occupation and has thus far been following dirty or filthy occupations, let him lead a life of strict purity for the period of one year, as enjoined in the Ādi Purāṇa, after which he will be entitled to admission into society and have a purer occupation allotted to him. We must avoid narrow-mindedness and stunting pride at any cost.

The Jaina layman should be a pattern of goodness. He should live in the world, and mix with his fellow-men, striving always to set an example to them by his own nobleness of character in philanthropy, sympathy, respect for life and moderation in all things. He should be just, and should aspire to cultivate, to the highest excellence, integrity, probity and impartiality. He should make no distinction between friend and foe in his treatment of or dealings with men. In this way he should live in the world, filled with fear for the future safety of his soul, and should gradually withdraw himself, about the commencement of old age, from worldly life, to take the shaping of his destiny actively in his hands. He will be materially assisted in this by the early moulding of character, if he has spent his childhood in the acquisition of the truth and the *dharmic* (religious) impress. In this way he will be able to enter into the stage of retirement, and finally also into *sannyāsa* (sainthood), with ease and in the natural course of things.

Strenuous uphill work will now have to be done; but there are no prizes in nature which one may secure without sweating. Nothing that is really worth the having can be obtained by pious wishes, or by a mere movement of the lips, in prayer or supplication. There is none who can grant knowledge and life and goodness from the outside; for these are the very attributes of the substance of the soul and are enjoyed by the Perfect Ones in *nirvāṇa*!

GLOSSARY

A

Āchārya [आचार्य], a philosopher-saint; a pontiff or head of ascetics.

Aghātiyā [अघातिया], non-destructive, used in reference to a kind of karmic force which does not interfere with the natural functioning of pure spirit.

Ahiṁsā [अहिंसा], non-injuring.

Ajīva [अजीव], that which is not conscious, unconscious substances.

Ānanda [आनन्दः], bliss; happiness.

Antaranga [अन्तरङ्ग], internal; mental.

Arhanta [अर्हंत], a *tirthaṁkara* (God).

Āsrava [आस्रव], the process of inflow of matter into soul.

Avadhi jñāna [अवधिज्ञान], a kind of clairvoyance or inner illumination which embraces a knowledge of some of the past lives of the soul.

Āyuh [आयुः], the force which regulates the duration of life; longevity.

B

Bandha [बन्ध], bondage.

Bhāvanā [भावना], a form of reflection; musing.

D

Darśana [दर्शन], faith; discernment; a school or system of philosophy.

Deva [देव], an angel; a god.

Dharma [धर्म], religion; merit; a kind of substance corresponding, in some respects, to the ether of modern science.

Dhyāna [ध्यान], meditation; concentration of mind; contemplation.

Dravya [द्रव्य], substance.

G

Gati [गति], condition of life; one of the four classes of living beings.

Ghātiyā [घातिया], used in reference to a kind of karmic force which prevents the soul from performing its natural functions.

Gotra [गोत्र], lineage; descent; family; a kind of karmic force which determines status in life.

Guṇasthāna [गुणस्थान], a stage on the path of spiritual progress.

Guru [गुरु], a preceptor; a guide.

H

Hiṁsā [हिंसा], injuring or causing pain to others.

J

Jiva [जीव], a soul.

Jivan-mukta [जीवनमुक्त], he who has destroyed his *ghātiyā karmas*, but not the *aghātiyā* ones; the condition of existence of a perfected soul while still associated with its physical body.

Jñāna [ज्ञान], knowledge.

K

Karma [कर्म], the force resulting from actions.

Kārmāṇa śarira [कार्माण शरीर], an inner body defined on p. 12.

Kaṣāya [कषाय], passions.

Kevala jñāna [केवल ज्ञान], omniscience.

Kevali [केवली], he who enjoys *kevala jñāna*.

M

Manah-paryaya [मनः पर्यय], a kind of knowledge corresponding, in some respects, to what is now known as telepathy.

Mantra [मन्त्रः], an incantation; a hymn.

Manuṣya [मनुष्य], a human being; the human kingdom.

Mārga [मार्ग], a 'path.'

Mithyātva [मिथ्यात्व], falsehood; wrong faith; the name of the first *guṇasthāna*.

Mokṣa, or moksha [मोक्षः], salvation; emancipation; *nirvāṇa*.

Mukti [मुक्तिः], see *mokṣa*.

Muni [मुनि], an ascetic.

N

Nicha [नीच], low.

Nirjarā [निर्जरा], elimination of matter from the soul; destruction of *karmas.*

Nirvāṇa [निर्वाण], final emancipation; the state of perfection of the soul.

Nirvikalpa [निर्विकल्प], unaccompanied by thought-process.

P

Prakriti [प्रकृतिः], energy; force; matter; nature.

Prāṇa [प्राणः], vital force.

Pariṣaha [परीषह], hardship.

Prithivi kāya [पृथिवि काय], one-sensed souls embodied in bodies of earth, or clay.

S

Sādhu, see muni.

Samādhi [समाधिः], attitude of contemplation; ecstatic trance.

Saṁsāra [संसार], transmigration; the universe.

Samvara [संवर], checking or stoppage of *āsrava.*

Śāstra [शास्त्र], scripture.

Sattā [सत्ता], potentiality.

Śarīra [शरीर], a body.

Siddha, see *siddhātman.*

Siddhātman [सिद्धात्मन्], a perfect bodiless soul.

Śreṇi [श्रेणि], ascent.

T

Taijasa [तैजस्] śarīra, an inner body of luminous matter, see page 12.

Tapa [तप], asceticism.

Tattva [तत्त्व], an essential or ultimate principle.

Tiryancha [तिर्यञ्च], the class of living beings which embraces all lower forms of life, animals, plants and minerals.

U

Udaya [उदय], rising; fruition; becoming active.

Upādhyāya [उपाध्यायः], a learned and spiritually advanced ascetic.

V

Vairāgya [वैराग्य], renunciation.
Vidyā [विद्या], wisdom ; knowledge ; learning.

Y

Yoga [योग], a channel for the inflow of matter into the soul ; asceticism ; path of perfection.
Yogi [योगी], an ascetic.